

THE BIBLICAL REVIEW

QUARTERLY

Vol. VI

JULY, 1921

No. 3

EDITORIAL

RYTHMIC EXPRESSION OF SOME SORT SEEMS TO GIVE THE best outlet to man's emotional nature. Throughout the ages song has been one of the chief forms of expression, and the deep emotions of the spiritual life have uttered themselves through it.

When the people stand and sing a hymn in the Sunday service, how many of them realize that such an act was for centuries unknown in public worship? After the days of the Apostolic church congregational singing died out, not to be revived again till the Reformation. The whole subject of hymnology forms an illuminating part of the history of the church, and Dr. Louis F. Benson deals with one phase of it in *The Relation of Our Hymns to the Bible*. His method of treatment is indicated when he says: "Like most subjects of human interest it can be treated satisfactorily only when surveyed from the historical standpoint."

This is a study of the different attitudes of the Protestant church toward the relation of congregational songs to the Scriptures. Hymns that were simply metrical renderings of Scripture and those "of human composition" had each their advocates from the time of the Reformation, and of particular interest is the account

of the positions taken by Luther, Calvin, Zwingli, and Isaac Watts. The discussion of the matter as it related to English congregational singing is especially valuable, since the English views so largely shaped our own predominant American usage.

Considerable attention is properly given to the part Dr. Watts took in determining the outcome of the controversy over Scriptural and non-Scriptural hymns. Then comes some account of the development of our later and more modern hymns, as the modification of the earlier English view permitted the dissociation of the hymn from the sacred text.

More attention ought to be given to congregational singing. Too much "sacred" music is of the "snappy," jingling variety, rather than dignified and edifying from either the spiritual or the musical standpoint. This paper, in such clear, direct language, and dealing with the history of such a fundamental element in worship, should add to the interest in the whole subject, and so help to raise both Christian songs themselves and their use by the congregation to the highest possible standard.

IMMORTALITY IS THE MOST ATTRACTIVE AND INSISTENT of all themes which invite the mind of man. The problem of human origin offers material for fascinating speculation, but hope and despair are met in the transcendent question of human destiny. Among occult religions, the chief element is that they assume to draw aside the veil of the hereafter, leading eager, wistful souls to think they catch the glimmering of light ahead.

Now, to the Christian the great pledge of immortality is the resurrection of Jesus Christ. Without this assurance faith lacks a sufficient motive. "If the dead

are not raised, let us eat and drink, for tomorrow we die." It is for this reason that the belief in Christ's resurrection is one of perpetual interest, about which the believers rally and against which disbelievers launch some of their most strenuous attacks. That it needs emphasis is evidenced by the occasional revelations of what is being given to students in some of our universities and colleges. A professor of philosophy in the University of Michigan has lately been quoted as saying, with reference to the hope of immortality, that it "must be definitely set aside, in fact, that the hope itself must cease to be a part of the fundamental platform of religion, must retire from the foreground of religious thought to become a speculative point."

One turns with much satisfaction from negative assertions of this sort to such a contribution as Dr. Snowden's, *The Historical Proofs of the Resurrection of Christ*. The reasons for this event, in the development of the divine purpose, are first indicated, showing its logical necessity. Then follows the problem offered by the surprise over the emptiness of the tomb, in the face of the opposite expectation on the part of those closest to our Lord. The appearances of the risen Christ are found to furnish strong additional proofs, especially when the records in the New Testament are carefully analyzed. The bearing of the account of the ascension upon that of the resurrection is also shown. Next there is an examination of the credibility of the witnesses themselves, then the testimony of Paul, and after that the evidence seen in Christian history. The entire presentation is in the writer's lucid and closely logical style, which makes especially forceful what comes from his pen. This article is to be followed by a second, upon *The Proofs of the Resurrection of Christ*,

in which considerations other than the historical are taken up.

SOMETIMES ON THE PAGES OF HISTORY WE ENCOUNTER names that appear coupled with mystery. The persons they identify seem to have played important parts, yet we catch only rare glimpses of them; there is no clear and full account. Such cases strongly appeal to the imagination to fill out the story in some dramatic fashion. Among names that appear but rarely in the Bible is that of Apollos, who is briefly mentioned in Acts, 1 Corinthians, and Titus. Still these references would suggest a man of unusual character. We long for something more about his history, or for some message from him. As the wish oft is father to the thought, such a desire may have contributed somewhat to the theory that he is the author of Hebrews. Since our knowledge of him is so fragmentary, we come to know Apollos better when these fragments are gathered together and given a judicial interpretation. In his article, Apollos the Gifted, Dr. Robertson has done this for us. There is no appeal to the romantic, mysterious, or dramatic in this thoughtful effort, not to construct a biography, but to estimate the place and value of this man in the apostolic church. Students of that section of history will appreciate the wholesome and attractive way the theme is handled.

BEWARE OF CLEVER PHRASES AND SAYINGS. BEYOND doubt many a fallacy has owed its influence to some apt or witty expression that appealed to superficial minds. Many people seldom do any real thinking on questions outside their daily personal affairs. These are the easy victims of the brilliant phrase maker, for a happily

expressed sentiment strikes them as the conclusion of the whole matter. Moved by the suggestiveness of a catchy slogan, they become partisans of a faulty idea.

Among such phrases often heard in these times are, "the brotherhood of man" and "international brotherhood." Sometimes the idea is summed up in the word "internationalism." To large numbers such expressions stand for all that is religiously or politically necessary to bring in the millennium. They convey the idea of sweeping away national fences and establishing one great political corporation that shall beautifully govern all men alike and all together. There is a singular conviction abroad that the very principle of independent national life is wrong and a necessary menace to peace and progress.

But there is another side to the question. In his brief paper, *Nationality and Christianity*, Dr. Wilbur V. Mallalieu has outlined some of the chief considerations on the side of the historic political grand divisions of mankind. After reviewing recent attacks upon the principle of nationality, he takes up fundamental reasons for its existence. It is a popular notion that human progress can be accelerated at will by the simple process of legislative acts or international agreements. But here we are reminded that there are at work great and persistent social forces making for the development of the world, and that the nation itself is one of these. It is pointed out that the human mind functions most naturally along group lines.

Just as different individuals make the needed variety of contributions to the life of a community, so the various nations with their distinct and pronounced characteristics and gifts make to mankind their contributions of special elements that would be lacking if men developed

on the dead level of uniform political and social conditions.

The individual needs the nation through which to do his share of work for the general benefit of his fellows. On this account the nation must help its citizens to their own best realization. It can do this only as it embodies the Christian program for the world.

A LITTLE KNOWLEDGE IS DANGEROUS, NOT SIMPLY BECAUSE it is insufficient, but rather because it leaves too much to the imagination, so that meager facts become misinterpreted and distorted. Much has been written about our Southern mountaineers, but too often the writer has been but a casual visitor or traveler, or else he has been unduly impressed by some special phase of the life of this interesting and important social group. The feud and the "moonshine" still have been worked threadbare in novels and moving pictures, based upon Southern mountain life, as though the people there were chiefly occupied with fighting and drinking. But it is time broad-minded American Christians turn from the spectacular and, in many communities, the unusual, failings of a really fine race, and awaken to the pressing necessity of helping the mountaineer to preserve and cultivate his decided virtues.

It would be hard to find a better introduction to the whole subject than is furnished by Dr. William G. Frost, who writes upon God's Plan for the Southern Mountains. It is probable that no man in America can speak with such authority. For well over thirty years Dr. Frost, a man of Northern birth and culture, has devoted his exceptional energy and gifts to the development of these people who dwell in "the mountain back-

yards of eight states." Until broken health compelled his retirement, he was President of Berea College, the famous institution which has done so much for the mountain people, not by setting before them impossible standards, but by adapting its work to the field it has so long been serving. Simply as a side light upon educational method, this article is worth reading. The author gives a good perspective view of mountaineer history, character, religion, and disadvantages, and points out the transition period that has come upon these people as a composite result of the coming of the railway, the development of their mineral resources, and the sudden wider view of life which the war gave to thousands of their young men.

As he indicates, the mountaineer is a thorough American. No other large section of the country can show such a large proportion of people descended from a colonial ancestry. From such stock they have inherited the sturdy traits that make life possible amid hard conditions. Far-sighted Americans are beginning to realize that this country may have need of just such a reserve of pure bred, independent Americanism as these mountains have been guarding for us, along with their material wealth of coal, oil, and timber. Now that commercialism is beginning to exploit the earth's treasures there, it is of the utmost importance that our churches take prompt and ample measures to prevent the inhabitants from becoming victims of the morally disintegrating influences of mining and factory life, which they are poorly equipped to withstand.

With the unfavorable elements of European civilization making themselves more and more strongly felt in our more settled areas, Christian service and patriotic duty demand that we give adequate attention and help

to a region that has so tenaciously preserved on American soil those traits which have put the Anglo-Saxon where he is.

AN ARTIST BEARS A VERY REAL RESPONSIBILITY TO HIS fellow men. Like literature and also music, art can be made an ennobling force or it can lend itself to the degradation of the spirit by the low appeal it makes to the senses. It employs a writing that is read by the illiterate and learned alike, and its message may appeal even more powerfully to the feelings and passions of an untrained and simple soul than to the more guarded and restrained emotions of a critical student. Human motives do not spring from cold, intellectual processes, but from the reaction of the personality to its environment. Hence art, with its direct appeal to the sensibilities, as well as power to interpret environment and to isolate and emphasize its varying phases, possesses a unique appeal to the entire consciousness.

Contributing another of his keenly analytical papers upon Christian History in Relation to the Art of Painting, Rev. T. H. Wright gives us this time a study of The Paintings of G. F. Watts. Painting, says Mr. Wright, "is a multiform expression of human sensibility and idea in face of the manifold facts of nature and of life. No painting can rise higher than the thought or emotion of the painter, nor can it descend lower." He proceeds to show us how Watts aspired "to represent the great ideas of life" in his mural paintings. He sought to make his art a means of impressing upon his fellows the lofty thoughts and ideals which moved his own soul, and this paper is an examination of his work with this aim in mind. It is shown how he avoided, by

the very greatness of his "vision of moral beauty," the peril of the "didactic intention," which may doom to failure the painting and the novel alike.

The whole paper is an excellent study of the transfer to canvas, so far as may be, of the fine and lofty emotions of a soul with the gift to see and the judgment to select the deepest emotions and experiences of mankind as subjects for a brush which could reflect the moral values without detracting from the artistic finish of the scenes it portrayed.

R. M. K.

THE RELATION OF OUR HYMNS TO THE BIBLE

By REV. LOUIS F. BENSON, D.D.

It is likely that the matter of the relation of our hymns to Holy Scripture has not presented itself to the mind of the average Christian student as raising an important issue demanding settlement, or even as a subject worthy of interested and profitable inquiry. He has assumed as a matter of course, that the men who have compiled the hymn books we use in church have been solicitous to keep their contents squared to the truths revealed and the facts recorded in the Bible, and suitably expressive of the spiritual experience based on that revelation.

Of course almost any one who takes an interest in hymns is aware of certain obvious facts in this connection. He is aware that many hymns favor the vocabulary of the particular type of English that characterizes the King James version, and give forth what may be characterized as a Biblical tone of speech. He is further aware that some hymns are by intention renderings of particular passages of Scripture, of Psalms especially. Among such he has hardly failed to notice that the Scottish "The Lord's my Shepherd, I'll not want" renders the Twenty-third Psalm quite literally, while Henry Williams Baker's "The King of Love my Shepherd is" is an evangelical variation of the same subject matter. He has noted as well that beyond these "Psalms," as they are often called, there is a great area of "hymns." And also, that of the latter some are suggested by particular passages of Scripture, especially of

the New Testament, but that others range widely beyond these, until they reach an atmosphere not only not impregnated by memories of any special passages of Scripture but not even notably confined within the limits of a religious experience based upon the Biblical revelation. There is, for instance, the familiar example of Cardinal Newman's "Lead, kindly Light," which proved itself acceptable to all participants in the recent Parliament of Religions.

Now, it may be true enough that one need not go beyond such cursory observation of the relations of our hymns to the Bible in order to attain an intelligent use of them or to catch their spiritual charm and inspiration. But the subject is one that is really worthy of a treatment less casual. And like most subjects of human interest, it can be treated satisfactorily only when surveyed from the historical standpoint.

The history of the hymn can be determined only when we have settled the meaning of the word. And there is little help toward this even in the larger dictionaries. There have been and are so many uses of the word hymn. In the larger sense of the word, as covering all liturgical song, the use of hymns in worship goes back farther than the records of human history. In our every day use of the word "hymn," to designate the material arranged for congregational singing, the use of hymns may be regarded practically as a feature of the Apostolic church that was gradually lost sight of and revived at the Reformation.

So far as our English language is concerned there can hardly be said to have been any hymns in that sense before the Reformation, unless we include the early Christmas carols. There was no call for any. The church service was in Latin. To an Englishman "hymn"

meant "Hymnus," the Latin verses which, with prose Psalms, Bible lessons, and prayers, made up the services appointed to be said or sung at the canonical hours of every day. This was the "divine service" whose name is so often retained and whose contents are so freely borrowed from in our Protestant Sunday services. But it had come to be largely a monastic service, and outside of the parish churches. And it is not likely that the English people were much familiarized even with Latin hymns.

But the point we have now to make is, that the use of English hymns, as we now know them in our hymn books, did not begin even with the Reformation.

It is quite true that congregational singing as a stated ordinance of worship began then in England and Scotland as well as on the continent. But in both England and Scotland the songs of the congregation were practically confined to literal versifications of Scripture itself, and for more than two centuries the use of "hymns of human composure" was discredited in all English-speaking churches. And the ground of their exclusion was simply that they were unscriptural, or at least non-Scriptural. They were the thoughts and words of men, as distinguished from the inspired words of the Holy Ghost contained in the Bible.

I. We thus arrive at a definite settlement of the whole matter of the relation of our congregational songs to Scripture. It may be called the English Reformation settlement of congregational song, and it may thus be defined: The subject matter of such songs is to be the inspired words of Holy Scripture and only they. They are to be translated as literally as may be in verse form so that they may be set to simple melodies that the congregation can sing together. And since the Scrip-

tures already furnish an inspired book of songs, it is both seemly and convenient that the songs of the congregation be taken from that Book of Psalms. Songs from other parts of Scripture were not necessarily debarred, certainly not at first. But in practice "metrical Psalms" proved sufficient, and the practice hardened gradually into a tenaciously held judgment that the Book of Psalms was the divinely appointed and prescribed hymn book for the Christian church.

It may be that what we have just called the Reformation settlement of English congregational song should be called rather the Puritan settlement. It was forced upon the English church certainly by its Puritan elements. There was another element that would have the worship confined within the covers of the Prayer Book and that cared little for congregational singing, and there remained an apparently small company who favored the use, not only of New Testament canticles, but even of some few humanly composed hymns. Nevertheless, the Psalm singers prevailed, and their ideal of congregational song established itself as effectively in the Episcopal Church of England as in the Presbyterian Church of Scotland. Psalm singing lost its "Genevan taint" and became the accepted usage of the English church.

If now we ask how this exaltation of the "Psalms in metre" and the sweeping exclusion of other hymns came about, the answer is simple enough. It came from the personal influence of John Calvin over the English and Scottish Reformation. The beginning of the Reformation was inevitably a time when all church usages as well as doctrines were in solution. And it was equally inevitable that each great leader should view matters from

his own standpoint and propose a reconstruction of church worship embodying his own ideals.

At one extreme stood Zwingli. Just as he destroyed the images and whitewashed the walls of the Zurich church so as to get rid of the corruptions of Christian art, so he shrank from introducing congregational singing into the church service lest the abuses of Catholic music should worm their way back. He would have the congregation hearers of the Word and silent participants in the prayer, without any audible part in the worship. His repudiation of congregational songs was not permanently effective even among his own people. But it had a revival nevertheless later among English separatists.

At the other extreme stood Luther, not a bit afraid to conserve all that he could of the old church usages, and with a love of music that took in both the church song of Catholicism and the folk song of his own people. He made religious songs for his followers freely, out of his head and heart, out of Biblical Psalms, and out of the old Latin hymns, with no standard except that of singableness and edification. These people's songs and hymns did not as a rule come out of the Bible, but they exerted an influence in the German Reformation that was second only to the influence of Luther's translation of the Bible itself, and they were the fountain head of a prolific stream of German hymnody that flowed steadily in contrast with the narrower stream of Psalm versifications that alone watered England and Scotland.

In the middle ground stood Calvin, just as earnest as Luther in establishing congregational song, just as solicitous as Zwingli to avoid the corruptions of the Latin church and to make a fresh start in church worship on Scriptural lines and with Apostolic simplicity.

He thought the Latin hymns of the church too objectionable to translate, not only on account of their associations, but sometimes also on account of the corruptness in doctrine. And also he thought the humanly composed hymn in its very nature afforded the simplest of all means of disseminating false doctrine among the people. We have Providentially the inspired songs of Scripture. We know they are good and suitable. Why try experiments and incur risks? Why use human words when we have divine? And so he provided for his little congregation of French exiles at Geneva successive editions of a small book of versified Psalms, and some beautiful melodies to match them.

This decision of Calvin's, prudential rather than dogmatic, and this act of his, apparently so insignificant, did in fact set up "The Bible only" as the standard of congregational song, not merely for Calvin's little Geneva flock and for the Huguenots of France, but for all the churches of the Reformed or Calvinistic faith in whatever land or of whatever tongue. Congregational song became an accepted ordinance of Reformed as well as of Lutheran worship. But the distinctive feature of Reformed worship the world over, as against Lutheran worship, was this: The Lutherans freely composed hymns and spiritual songs and freely sang them, while the Reformed churches sang only metrical versions of the Bible Psalms, and rejected all hymns of human composition.

It is not worth while to raise now the question whether Calvin's rejection of human hymns and his restriction of church songs to versified Psalms was justified or expedient. It is enough to say that it worked. It had a success so splendid that one can hardly think of the

Huguenot and Scottish Reformation apart from the enthusiastic Psalm singing of the people.

Perhaps the same thing may be said of the Reformation in England. But in the case of the English church the appending of the metrical Psalms (Sternhold and Hopkins') to the Prayer Book is more anomalous, because the Prayer Book already contained a beautiful prose version of the Psalms so arranged that a large portion should be read or sung at every morning and evening prayer. To add the metrical Psalms was simply to have the Psalms used twice at every service. And then the metrical Psalms were so crude and rough, such a painful contrast to the prose version and all the language of the Prayer Book. But when we remember that Elizabeth's Archbishop (Parker) was himself a Psalm versifier, who published anonymously a metrical version of his own, it is less surprising that the singing of metrical Psalms was "allowed." Psalm singing had been brought back from Geneva by the Marian exiles. It was in the air, and the Puritans objected to chanting the Psalms. The rude but plain verse appealed to the people more than the stately prose. At first some efforts had been made to enlarge the repertoire by versifying other parts of Scripture. Christopher Tye's versification of the earlier chapters of the Acts of the Apostles was actually sung in the chapel of Edward VI.

But the people preferred the Psalms. And they sang them, at first with great enthusiasm, and, as time passed on, their children and grandchildren sang them also, but more by force of use and wont and less from conviction or interest in what they sang.

It can hardly be said that the writing of hymns or the desire to use hymns in worship found much expression

before the Restoration of 1660. But Psalm singing had become so decayed and was so badly performed everywhere, the people had grown at last so completely indifferent to it, that something must be done to keep the spirit of praise in human hearts.

II. In this state of things came about what may be called the second, or evangelical, settlement of this matter of the relation of our congregational songs to Scripture. It was Dr. Isaac Watts who formulated and defended it, and his name and personal influence were so inevitably connected with it, that we may speak of it simply as his proposal of "An Evangelical System of Praise." The emphasis is on the "evangelical" as well as on the "his," and in putting it there and working out his "system," he was simply expressing what lay in the minds of many, and in some respects was building on the work of his predecessors.

It was not Watts' purpose to start a debate on the right relations of our hymns to the Bible. His ends were practical. He aimed at nothing less than the reconstruction of the current practice of singing metrical Psalms and the establishment of a free Christian hymnody. And for this he furnished the materials in his *Hymns and Spiritual Songs* published in 1707, and his *The Psalms of David imitated in the language of the New Testament, and applied to the Christian state and worship*, published in 1719. It was, however, necessary to justify his course, and this he did in very plain speech in ample prefaces and in *An Essay towards the Improvement of Christian Psalmody, by the use of evangelical Hymns in worship, as well as the Psalms of David*, which was appended to his volume of original hymns.

In these papers Watts repudiated, always with em-

phasis and often with scorn, the principle which ever since the Calvinistic Reformation had confined English hymns to versified Scriptures. He denied, in general, that we were under any call, either of God or of Christian prudence, to sing the Bible. The Bible represents God's Word to us, and is to be received by us and personally appropriated. That being done, our hymns represent, not our repetition of it, but our response to it, our word to God. And our word to God can be in the language of the Bible only in so far as that language can properly be made our own.

And in particular Watts denied that the Book of Psalms was adapted to become the hymn book of the Christian church. It was a Jewish, not a Christian book; the supremacy must be given to the Gospel, not to the Psalms. "Some of 'em are almost opposite to the Spirit of the Gospel: Many of them foreign to the State of the New Testament, and widely different to the present Circumstances of Christians. Hence it comes to pass that * * * when we are just entering into an Evangelic Frame by some of the Glories of the Gospel presented in the brightest Figures of Judaism, yet the very next Line perhaps which the clerk parcels out unto us, hath something in it so extremely *Jewish* and cloudy, that darkens our Light of God the Saviour. * * * Some sentences of the *Psalmist* that are expressive of the Temper of our own Hearts and the Circumstances of our Lives may Compose our Spirits to Seriousness, and allure us to a sweet Retirement within our selves; but we meet with a following Line which so peculiarly belongs but to one Action or Hour of the Life of *David* or *Asaph*, that breaks off our Song in the midst; our Consciences are affrighted lest we should speak a Falsehood unto God." These ancient Jewish songs, in brief,

should be evangelized and adapted to the fuller light of the Gospel before we make hymns of them, and some of them that are temporary or local or individual, with others that are beneath or contrary to the Gospel of Christ, should not be sung at all. "After this manner," Watts said, "should I rejoice to see a good part of the Book of Psalms fitted for the use of our Churches, and *David* converted into a Christian."

Watts went forward to make a further point against metrical versions of Psalms or indeed of other portions of Scripture. If it be our duty to sing only in the words of the Bible, metrical versions of it did not fulfill the requirement. If a version is to be literal, or even as literal as possible, the translation must be in English prose. The exigencies of rhythm and rhyme make a really faithful rendering of the Hebrew into English verse an impossible thing. Those who wish to sing nothing but the pure Word of God must resort to prose, and must learn the Hebrew music or at least employ the method of chanting practised in English cathedrals. The point thus made was a very neat one, and one calculated to worry the strenuous advocates of versified Scriptures. The extreme Puritans had indeed long objected to the freedom of the "Old Version" of Sternhold and Hopkins. The Scottish *Psalms in metre* and the *Bay Psalm Book* of New England, for example, had been undertaken in the interest of greater "purity," of fidelity, that is to say, to the sound text.

It is to be remembered that, while taking these positions, Watts had no thought of laying metrical Psalms aside. He would give up any thought of literalness, and deal with the Psalms in very much the way a Christian preacher would—omitting all that was temporary or below the standard of the New Testament, showing the

witness of the Psalms to Christ and interpreting them in terms of the Gospel. In other words he would (and did) drop everything from the Psalter he regarded as "Jewish" and "accommodate" what remained to "The Christian State and Worship."

But these "imitations" of canonical Psalms covered only one side of Watts' proposals. He thought it intolerable that our hymns should relate themselves only or especially to the Old Testament. He would not only free the old Psalms from the fetters of literalness; he would respond to the full breadth of the New Testament revelation with new songs warm from the hearts of the redeemed, inspired by the love of Christ. He claimed absolute freedom under the Gospel to compose "spiritual songs of a more evangelic frame for the Use of Divine Worship under the Gospel." This claim he supported by five arguments:

First. A Psalm properly translated for Christian use is no longer inspired as to form and language; only its materials are borrowed from God's Word. It is just as lawful to use other Scriptural thoughts, and compose them into a spiritual song.

Second. The very ends and design of Psalmody demand songs that shall respond to the fulness of God's revelation of Himself. God's revelation in Christ, and our own devotions responding to it, require Gospel songs.

Third. The Scriptures themselves, especially Ephesians 5:19-20 and Colossians 3:16-17, command us to sing and give thanks in the Name of Christ. Why shall we pray and preach in that Name, and sing under terms of the law?

Fourth. The Book of Psalms does not provide for

all occasions of Christian praise or express all Christian experiences.

Fifth. The primitive "Gifts of the Spirit" covered alike preaching, prayer, and song. It is admitted by all that, under the present administration of grace, ministers are by study and diligence to acquire and cultivate gifts of preaching and prayer. Why shall they not also seek to acquire and cultivate the capacity of composing spiritual songs and exercise it along with the other parts of worship, preaching and prayer?

It was as difficult then as it is now to refute these arguments. And there sprang up at once a whole school of hymn writers who felt free to tread in Watts' steps. Gradually, more gradually than we sometimes think, at first among the Independents, at last even in the Church of England, hymns of human composure were admitted to public worship on an equality with versified Psalms. Watts had prevailed; his "System of Praise" was established, and the churches entered upon an era of "Psalms and Hymns."

Certain consequences bearing upon the themes and the subject matter of the hymns followed the setting up of this double standard. It was felt naturally that themes of general praise were largely covered by the Psalms. Hymns were in a large sense regarded as supplementary to Psalms. The special function of the hymn, therefore, was to make response to the Gospel. It related itself especially to the New Testament, and its particular sphere was the whole range of evangelical experience. In fact, it was the great evangelical revival of the eighteenth century that fixed the status of the "hymn of human composure." The demand for Gospel songs became urgent with the Methodist movement and penetrated the Church of England under the auspices

of the Evangelical Party. The eighteenth century hymn was thus pre-eminently the evangelical hymn, and the "Psalms and Hymns," as the hymn books were called, corresponded to the Old and New Testaments of the Bible.

But it cannot be said that even the eighteenth century hymn related itself to the New Testament as closely as the metrical Psalm had related itself to the canonical Book of Psalms. The new hymn was not a translation of some passage of the New Testament, and not often a mere paraphrase of some passage. It made no pretense of being inspired, as the old Psalm had done. It was only a human response to the Gospel. So Watts had admitted, and so his enemies understood him. "My concern is," said that conservative evangelical, William Romaine, "to see Christian congregations shut out divinely inspired Psalms, and take in Dr. Watts' flights of fancy. Why should Dr. Watts, or any hymn maker, not only take precedence of the Holy Ghost, but also thrust Him entirely out of the Church?" The truth is, that when the churches had once allowed themselves the use of Psalms "accommodated" to evangelical sentiment and modern feeling they had already crossed the divide between inspiration and human composition, and had asserted their freedom to follow the new path, wheresoever it might lead.

III. For the settlement which Watts had effected of the relation of our hymns to Scripture was indeed not a goal or even a stopping place so much as it was the opening of a free road. And that road led inevitably those who had come that way farther and farther afield from the confines of a Psalmody restricted to the letter of Scripture into the open country where one was as free to

sing the songs of his own heart as he was to read the Scriptures of God.

When once the divide had been reached, those on whom the obligation to sing canonical Psalms still pressed stayed, as considerable numbers of them still stay, to praise God according to their own conscience. But the congregations and churches that admitted human hymns to a parity with divine Psalms did so because any obligation of that sort was lessened or lost. And apart from such obligation the new hymns inevitably proved more attractive than the old Psalm versions. The use of the old Psalms tended to diminish, and gradually the era of "Psalms and Hymns" advanced and merged into an era of "Hymns." As the books of "Psalms and Hymns" had replaced the "Psalms in metre" in the pews, so the "Hymnal" came to replace the "Psalms and Hymns." And in the modern hymnal such Psalm versions as are retained are kept there generally for their intrinsic worth as hymns, or possibly for the sake of old associations; but in either case without special regard to their fidelity as translations. The fetters of obligation or of Christian prudence or of use and wont, that had held the church's songs so close to the letter of the Scriptures, were in the minds and habits of the vast majority of English-speaking Christians finally severed.

The earlier hymn writers (in the eighteenth century) seem to have had something of a feeling that it might be proper or wise to relate their hymns to particular passages of Scripture, either as a Psalm version relates itself to the canonical Psalm, or at least as a sermon relates itself to its text. Of the three books of Watts' *Hymns*, the first bears the title, "Collected from the Scriptures." The first book of Newton and

Cowper's *Olney Hymns* is "On Select Texts of Scripture." Even Charles Wesley printed two volumes of *Short Hymns on select passages of Scripture*. But probably this practice was very largely or altogether occasioned by the general desire of evangelical preachers to find and use hymns on the same text or passage from which they preached, as illustrations or enforcements of the sermon.

The Church of Scotland, where the traditions of a Scriptural Psalmody were most tenacious, did, however, between the years 1743 and 1781, actually endeavor to cover the new hymn with the old sanction of Scripture by applying to it the method of paraphrasing. After much travail the General Assembly set forth in the latter year its *Translations and Paraphrases, in verse, of several Passages of Sacred Scripture*. Its hope was to find neutral ground where the determined upholder of inspired song and the clamorous advocate of the new hymnody might dwell together in peace and sing in harmony. It was a vain hope and a poor expedient, giving to neither party in "the Psalmody controversy" what it wanted. But some of the Scottish "Paraphrases" still linger in our books as hymns, and are familiar to many of our congregations. Among them are: "O God of Bethel, by whose hand," "Come, let us to the Lord, our God," and "Where high the heavenly temple stands." But if they abide, they abide as hymns, and few indeed of those that sing them think of relating them to the Scripture passages they "paraphrase."

The fact is simply, that, as this whole matter of the relation of our hymns to Scripture stands to-day in the hearts and minds of most of us, the situation is completely dominated by our satisfaction with good Dr.

Watts' conception of the hymn as the singer's devotional response to God's revelation of Himself—in Scripture indeed, and also beyond Scripture, through a living Christ and a personal experience.

This does not imply that the modern Christian has outgrown the Book of Psalms. Nor need it imply that he is ready to renounce the ordinance of Psalmody, which binds together by a line of continuous light the worship of temple and of synagogue, of Christ and His disciples at the Last Supper, of the Apostolic, Greek, and Latin churches, and of the churches of the Reformation. It means only that he prefers the prose Psalms of the Authorized Version or the Prayer Book to any metrical rendering yet made of them. And it may well be that this preference is strengthened by a conviction that the antiphonal chanting or even the responsive reading of the prose Psalms comes nearer to the actual delivery of the ancient ordinance of Psalmody than can be attained by singing metrical versions of the Psalms, whether in the ballad measure we call "common" or in any other.

Neither does the modern feeling about these matters involve any special distaste for the principle or practice of paraphrasing the Scripture text in order to make a hymn, provided only that the paraphraser can make of his verses something that approaches poetry and stimulates devotion. Most congregations enjoy the simplicities of the Tate and Brady "While shepherds watched their flocks by night" and even the heavier "Christians, awake! Salute the happy morn." But, even so, very likely they probably prefer Bishop Brooks' ballad that contemplates the "little town of Bethlehem" from a human point of view. The communion paraphrase, "'Twas on that night when doomed to know," is still

dear to many hearts. But an even larger number prefer Montgomery's hymn, "According to Thy gracious word," in which the singer does not recite, but does appropriate, the Words of Institution.

Possibly the use of the Scriptures in hymns that best retains its appeal to the modern heart and taste is that made by way of allusion rather than as following a model or theme. Especially is this so when the allusion comes in with something like an unexpectedness. How appealing, for instance, is the reference to Jacob adream in the second stanza of "Nearer, my God, to Thee:"

Though like the wanderer,
The sun gone down.

It is one of the mysteries of hymnology that the commission preparing the Protestant Episcopal Hymnal of 1892 should have obscured the allusion by changing the words to "a wanderer." There is something of the same appeal in a stanza so often omitted from Dean Milman's hymn, "O help us, Lord, each hour of need:"

If strangers to Thy fold, we call,
Imploring at Thy feet
The crumbs that from Thy table fall,
'Tis all we dare entreat.

And best of all surely, and most touching, is that reference to the vision of Moses, across the stream, of those

Sweet fields beyond the swelling flood.

in Dr. Watts' unsurpassed "There is a land of pure delight." It is likely that even the most modern mind and feeling would acknowledge that these good hymns are bettered by these allusions to the text of Scripture.

Nevertheless, the conviction abides very generally in the mind and heart of the present day Christian that

the hymn has by a process of development disassociated itself from the text of Scripture. Its analogy is closer to prayer than it is to the Scripture lesson. It is the metrical devotion of the soul or of the company of Christians that has heard the divine message, and wills to utter its human response.

THE HISTORICAL PROOFS OF THE RESURRECTION OF CHRIST

(First Article)

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MORNINGS differ. They may all look alike on the calendar, but they are marked by wide distinctions in physical appearance and spiritual significance. The most wonderful morning of history was that epochal sunrise that gilded an empty tomb in a garden near Jerusalem and made it a pivotal point of all history. This morning shines upon the calendar as a sun among stars and sheds its glory over all our days.

The wonderful morning happened long ago. Nearly two thousand years have passed since this event took place, and it is now far behind us in the dim distance. How do we know it happened? Is it also only another idle tale or beautiful legend? On what solid fact does it rest? This question ever confronts our Christian faith.

There are certain documents in the case that are foundational evidence. These are the Four Gospels and the other books of the New Testament, chiefly the Acts of the Apostles and the Epistles of Paul. They tell us the story of the wonderful morning over and over again, and the question of their genuineness and authenticity is one for critical scholarship, a question that does not lie within the plan of this article, though it may be affirmed that such scholarship has established their trustworthiness. It is, however, an obvious and important

fact that these documents did not in the first instance create faith in the resurrection of Christ. It is just the other way; faith in this resurrection created these documents. This event was believed as a fact long before these records were written. The first believers in this event had no Gospels or any single bit of the New Testament. They had the fact as they had witnessed it, and then afterwards they wrote down what they had seen and heard and thereby transmitted their testimony to us.

The Gospels and Acts and Epistles, then, float as bits of literature on the mighty current of belief and life that issued from the empty grave of the risen Lord. This current would have come down to us had no such books been dropped on its bosom, though no doubt in diminished volume and power. The documents do help us, but they did not create the faith that created Christianity any more than the books that have been written about Niagara have created Niagara. Back of the books of the New Testament and infinitely greater than all these books is the tremendous Event that happened on that wonderful morning, and it is this revolutionary Fact that must be accounted for with a sufficient and worthy explanation and cause.

I. ANTECEDENTS OF THE RESURRECTION

The mornings of human history are not disconnected and isolated events, like separated and scattered links, but they are a causal succession forming a continuous chain running far back into the past and lengthening forward into the future. Events are never independent facts, but have deep roots and distant relations. Even the most sudden and violent irruptions are the result of slow-working forces. Niagara does not originate on its

brink, but in springs thousands of miles back among hills, whence its waters, through weeks and months, leisurely and sometimes imperceptibly gravitate towards its fateful leap. The meteor burns itself out in the twinkling of an eye, but through how many millions of invisible miles did it gather momentum for that brief flash of splendor. The mountain that for centuries was never suspected of being a sleeping volcano, and then suddenly blows its head off in a monstrous explosion, has all the time been silently accumulating its confined forces, and it is the last pound of pressure that precipitates the catastrophe. Revolutions are always evolutions. History has its great crises and convulsions, but they are the culmination of long-accumulating events.

The resurrection of Christ was a stupendous rupture of the ordinary course of nature, but it was a link in a long chain of divine purpose and human history. Prophecy prepared for it. Peter on the day of Pentecost appealed to David as having predicted the resurrection of the Messiah in the Sixteenth Psalm, in which he declared: "Thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption" (Acts 2:27). There are few direct references to, or hints of, this event in the Old Testament, but the whole course and deepening gulf stream of Hebrew history and prophecy was heading towards a Messiah who would fulfill His mission only by triumphing over death and being crowned with eternal victory.

Jesus Himself plainly and repeatedly predicted His own resurrection. "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised

up" (Matt. 16:21). Again and again did He predict and prepare them for this event.

Not only was the resurrection of Jesus prepared for and predicted, but it was a necessary part of His redemptive mission. It rescued the cross from everlasting ignominy and crowned it with glory and honor. It sealed His divinity and clothed Him with power to quicken believers with newness of life and finally raise their mortal bodies up to incorruptible glory.

The resurrection of Christ, then, was no accidental or unrelated or purposeless event in His mission; but was an essential link in His life, foreshadowed in prophecy, foretold by Himself, and foreordained from the foundation of the world. It was an epochal hour that was set in its place in the calendar of time by the hand of God Himself.

Historic events are credible and capable of being proved very much in proportion as they fit into the frame of history as a key fits into a lock. If we were to read in a book, that in the year 1000 A.D. men flew in an airship from England to America, we could not believe the account because there was no airship and America was not known at that time; the key would not go into the lock. We can read in ancient documents that Apollonius of Tyana rose from the dead, but nobody believes the story, not only because it is not supported by adequate evidence, but also because there was no worthy reason why Apollonius should rise from the dead. He was not such a personality and so related to the ages as to make it necessary or probable that such an event should happen.

Jesus Christ stands in a different relation. By virtue of His divine nature and birth and mission in the world it was fitting and needful that He should both die on

the cross and rise again from the dead. The ages grew into readiness for Him, and this event matches them as a key fits its lock. It is therefore a rational event, and this makes it antecedently credible and renders its proof comparatively free from difficulty. It was as logical and easy for Christ to rise from the grave as for light to shoot from the sun or for a seed to sprout out of the ground and burst into bud and bloom. This relation to history prepares us for this event, and it is in this light that we should see and consider all the records and evidences that support it.

II. THE EMPTY TOMB

On the Friday evening of the crucifixion the sun set on one more newly made grave near Jerusalem. No outward sign marked it as being different from all the innumerable graves that have pitted the bosom of the earth from the beginning of human history. The stars looked down upon it through that night as untroubled and serene as they have ever been. Saturday morning dawned, and slowly the hours rolled through another day and night, and again the morning of the third day drew near, and still there was no slightest stir in that tomb. Was this the end? Where was Christ? Had the poet's mournful lines come true?

Now he is dead! Far hence he lies
In the lorn Syrian town;
And on his grave, with shining eyes,
The Syrian stars look down.

This is just what the disciples literally and undoubtedly believed. They had no other thought. At the arrest of Jesus they "all left him and fled," and were in hiding. They had "hoped that it was he which should

redeem Israel," but now their dream was dead. It was all over. Back to the boats!

Ye poor deluded youths, go home,
Mend the old nets ye left to roam,
Tie the split oar, patch the torn sail,
It was indeed an "idle tale"—

He was not risen!

Had it been so the world would have been a vastly different world to-day. But something did happen; something of tremendous and overwhelming power and purpose disturbed that tomb and changed all history.

Tombs differ in significance. Men differ as widely in their death as in their life. In some graves sleeps dishonored dust, and over others angels keep watch. The great tombs of the world are centers of attraction and draw visitors for widely varying reasons. The world turns towards Lincoln's grave with peculiar reverence and love, but it stands around the marble balustrade encircling Napoleon's sarcophagus with feelings of awe tinged with a sense of the shadow of dread he threw over the globe. The graves of Shakespeare and Milton and of Dante and Michelangelo all have their special meanings.

What is the distinctive mark upon the tomb that stood in Joseph's garden on that Sunday morning nineteen hundred years ago? Through the gray twilight several women approached it, bearing spices, that they might anoint the body of their friend, the dead Jesus. They were wondering who would remove for them the stone from the door of the tomb, but on arrival they found that this had been done. An angel of the Lord, amidst earthquake shocks, had rolled the stone back, and the women entered the tomb. What did they find? "They entered in, and found not the body of the Lord

Jesus." The tomb was empty! This was the distinguishing mark of that grave. Other graves are visited and cherished by sorrowing friends or honored with worldwide distinction because of what they *do* contain, but this tomb is the center of the world's faith and hope because of what it did *not* contain. Its emptiness is its unique and supreme honor and glory. This was the first wonder of that wonderful morning which then broke upon the world.

This empty tomb is no unimportant incident in the narrative, something that we can loosely hold and lightly give up as immaterial to belief in the resurrection; but it is the initial link in the chain of evidence on which all other links depend, the very fountain of this fact. No other event of this morning is more emphatically pushed out into prominence and more clearly supported.

Neither the women nor the disciples had any other expectation than that they would find the body of Jesus in the tomb, and so they could have had no thought of inventing any story of the empty tomb or of removing the body in order to start such a tale. Though the disciples of Jesus had utterly forgotten His prediction that He would rise again, yet His enemies remembered it and took measures to prevent the theft of the body by sealing the stone on the grave and setting a watch over it. And such a fatal blow to their cause was the fact of the empty tomb that, when the priests and elders discovered it, they bribed the guard to start the story that the disciples came by night and stole the body, thus originating the first false theory of the resurrection of Jesus and at the same time confirming the reality of this event.

All the narratives agree that the women "found not the body of the Lord Jesus," and that the angel told them, "He is not here, but is risen." When they spread

the wonderful news Peter and John ran to the sepulcher and found it empty, John (20:7) noting that the headband was "rolled up in a place by itself," a graphic touch of an eyewitness and also a word which may imply that this cloth still retained its annular shape, as though the head had slipped out of it without disarranging its form.

Paul also believed in the empty grave. His statement "that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (1 Cor. 15:3-4) clearly implies that His body was raised, leaving the tomb empty. In this statement the declaration that "he hath been raised" is coördinate with the declaration that "he was buried" and is to be taken in the same physical sense. Even so radical a critic as Schmiedel admits this, saying: "That Jesus was buried and that 'he hath been raised' (1 Cor. 15:4) cannot be affirmed by any one who has not the reanimation of the body in mind."

All efforts to break this first link in the chain of evidence for this fact have failed. The belief in the empty tomb cannot be derived from Jewish prophecy or from Oriental myths or from the expectation or desire or invention of the disciples. The fact of this belief is indubitable, and the only way to account for it is by the reality of the event itself. There stands the empty tomb in Joseph's garden near Jerusalem as a well attested historical fact, and it is a convincing and eloquent witness that the crucified Christ who was buried in it also came out of it and was no more holden of death.

III. THE APPEARANCES OF THE RISEN JESUS

The wonderful morning dawned on a day of tremendous excitement among the disciples in Jerusalem. They

had been panic-stricken and dispersed, all their hopes were wrecked and all their dreams were dead, but with the first rays of light on this morning the report spread among them that their Lord was risen! This astonishing and incredible news upset and distracted all their judgments and turned the world into confusion around them so that they could hardly believe their own senses; and this fact is reflected in the language of the narratives, which tries to express their state of mind by such words and phrases as "affrighted," "amazed," "terrified," "idle talk," and "great joy." This excitement may be a factor in explaining the fragmentary and disconnected and more or less confused accounts of these days, which were not calmly composed as continuous and complete history, but were impressionistic memories of that wonderful morning, each Evangelist selecting those incidents which made the most vivid impression on his own mind, or which were best suited to his purpose.

Jesus was risen, but no human eye saw Him rise. The empty tomb at first was the only visible confirmation of the angels' announcement. This fact has been urged as an objection to the reality of this event, but it is rather a corroborative feature of the narrative. If deception or invention or vision or myth had had any part in weaving this story there would have been no lack of witnesses on this obvious point. It is easy to furnish testimony on any particular in any desired degree of abundance and explicit detail when it is all supplied by the imagination. The fact that no eyewitness of this event is adduced is confirmation of the honesty of the record. It presents no such witness because there was none to present.

No one saw Jesus rise, but many saw Him risen. There is no lack of witnesses on this point. The first

person to see the risen Lord was Mary Magdalene, who met Him near the tomb in the early morning and did not recognize Him. At about the same time the other women, from whom Mary Magdalene seems to have become separated, as they were on their way back from the tomb were met by Jesus, and they exclaimed, "All hail!" and clung to His feet in worship. They were bidden to go and tell the disciples, and when they heard the story of the women their "words appeared to them as idle talk," or "nonsense," as the Greek word means, and the men would not believe them. Here were the first unbelievers in the resurrection of Jesus. This fact shows the state of mind of the disciples, making it psychologically impossible that they should have invented or imagined this event; and it also shows the naïve honesty of the narrative that enters this damaging fact upon the record in all its nakedness without any effort or thought of hiding or smoothing over its adverse impression upon the mind of the reader.

On the afternoon of the same day occurred the meeting of Jesus with the two disciples on the way to Emmaus, and on the same evening Jesus met with the Eleven in Jerusalem, appearing in the midst of them when "the doors were shut." Eight days later there was a second meeting with the disciples in Jerusalem, when Thomas was cured of his doubt by a physical demonstration. These five appearances all occurred in or near Jerusalem, the first four of them on the day of the resurrection. It is also mentioned that the risen Lord appeared to Peter on the same day (Luke 24:34), and Paul says (1 Cor. 15:7) that "he was seen of James," making in all seven recorded appearances at Jerusalem.

The scene now shifts to Galilee where two appear-

ances are recorded. The first was to the disciples at the sea of Tiberias, where Jesus appeared to them as they were fishing and met with them on the shore. The second was to the disciples and probably to the "above five hundred brethren," whom Paul mentions (1 Cor. 15:6), on a mountain "where Jesus appointed them," and where He gave them the great commission (Matt. 28:18-20). On this occasion the narrative states: "And when they saw him, they worshipped him: but some doubted" (Matt. 28:17). Only an honest historian who was simply telling the truth would have admitted into his account this unfavorable fact that "some doubted." A writer with a partisan bias or purpose would have omitted this damaging acknowledgment and given a contrary impression. Imagine a paid attorney or perfervid political orator expatiating on such a case; he would have made it out that everybody worshiped and nobody doubted; the worship was absolutely unanimous! "But some doubted," calmly and boldly says Matthew, and thereby puts on his narrative a seal of verity that never would have been invented and that cannot be broken.

We cannot be sure about the chronological order of these appearances at every point, and we do not know that these nine were the only appearances of the risen Lord. But these were enough to make the fact sure. However, there was one more, in some respects the most important of all.

We have come to the closing scene, and it is worthy of its place as the conclusion and climax of this wonderful Life. Had the story of the resurrection of Jesus been an invention or myth, it would have been a hard matter to know how to bring His life on earth to an end. Christ was risen and His work was finished; what shall

be done with Him? He must not be permitted to die again, and He cannot remain. The critical point in a story is the conclusion. It must keep up the interest to the end and close at the highest point, or it breaks down and fails. How shall this Life, that opened with angel minstrelsy in the skies and was attended with many wonderful works and has just emerged from the tomb and been crowned with the wonder and glory of the resurrection, be brought to an appropriate and worthy conclusion? What novelist or poet or painter would dare attempt such a task? But give the pen to one of these humble unlettered followers of Jesus, and he will write a conclusion that is a fitting culmination and climax of the whole story, and that, viewed simply as a piece of literature and work of art, is one of the most perfect and beautiful things in all the books of the world. How simple and natural it is, how free from all art and effort, affectation and self-consciousness; how true to reality. The man that wrote the story of the ascension of Jesus, we feel, did not invent it and never thought of inventing anything. Nobody invented it; it was fact; the disciples simply related it, and here it is:

“And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.”

Who can gild that gold or paint that lily or throw a perfume on that bit of literature? It is art surpassing art, simply because the writer had no other purpose than to tell what happened on that day at Bethany when the risen Lord made His farewell appearance to His

disciples and was parted from them and carried up into Heaven. He came under the power of a higher gravitation and was loosed from the bonds of earth and rose into the clouds and disappeared in the spiritual world. His whole life had been an ascent. He ever grew in heavenly life and loveliness. His very cross only lifted Him to a loftier point of glory, closer to God. He could climb no higher on earth. It was perfectly natural, then, that the next step would carry Him up into Heaven; He simply went to His own place, back to His native country. And so this final appearance put a seal upon His whole mission on earth as finished and sent Him back to His heavenly home. Divine worship was the proper attitude towards and tribute to such a Person, and it has widened down through the centuries and is making the world vocal with His grace and glory today.

IV. THE CREDIBILITY OF THE WITNESSES

We have in these numerous witnesses a considerable body of testimony to this event. The Eleven, who were chosen disciples and became official witnesses, the women, certain other disciples, above five hundred brethren at one time, these all saw the risen Lord. One or two persons might be mistaken, but we have a record of the testimony of upwards of six hundred people. Let us scrutinize their credibility.

1. *General Marks of Truthfulness.* The stories they tell are characterized by sobriety and realistic description. The witnesses are not unbalanced in their minds and incoherent in their speech. They do not tell of ecstatic visions and spectacular happenings, but of plain matters of fact. None of the stuff of legend and myth is woven into their narratives. Jesus appears to

them mainly in normal human form and behavior, though possessing some extraordinary powers. The things that almost certainly would have been pushed into prominence in an invented story or myth are conspicuous by their absence. Facts are recorded which would have been carefully glossed over or suppressed in a partisan account or fictitious story.

For example, why is it stated that the risen Lord was not at first recognized by His own intimate friends? Because this is what happened. Why, again, do we read that He appeared only to His friends and never to an enemy? A writer of fiction would have made Him appear to Pilate and Caiaphas and the Pharisees, overwhelming them with confusion. Why do we not read of such appearances? Because they did not occur. Why do we find written down on these pages the immensely damaging facts that the disciples at first disbelieved and ridiculed the reports of the resurrection as incredible and absurd, and that even at the last, when He appeared to five hundred worshipers, "some doubted"? Because these things did happen. Partisan advocates, as we have already noted, would have represented that all the disciples immediately believed and that nobody doubted, but these writers did not say such things because they were telling the simple truth.

The outstanding fact of these narratives is that they have none of the inevitable and inescapable marks of imagination and myth, invention and legend, vision and ecstasy, which are careless of order and system, causes and consequences, and unmindful and unconscious of contradictions and impossibilities as they weave all sorts of incongruities and absurdities into the subjective fabric of desire. These witnesses do not lose touch with the earth and take to the wings of fancy; on the contrary,

due allowance being made for the supernatural event they are relating, they keep down on the solid ground of sober reality and concrete details, follow the necessary connections of things, and observe the order and unity and harmony of normal human experience and historic fact. In a word, these narratives have all the simplicity and artlessness of truth, and these inimitable signs of veracity are so many seals authenticating the testimony of these witnesses.

2. *The Witnesses Are Competent.* They knew Jesus. They had lived with Him during three years in daily companionship and were perfectly familiar with His appearance and voice and manner. They saw Him crucified and dead on the cross. There could be no doubt about His death, for to make sure of it a soldier had thrust a spear into His side. Two of the followers of Jesus, Joseph of Arimathaea and Nicodemus, had taken His body and with their own hands had prepared it for burial and laid it in a tomb and rolled a great stone over its door. The disciples remained in Jerusalem after the burial and were on the ground when this event took place. They thus had direct knowledge of the facts in the case. They tell us that they saw the risen Jesus and that they tested their knowledge of Him. It is not hearsay evidence and rumors they report to us. They do not tell us what others saw or said or believed, but what they themselves saw and knew. It is the testimony of their tested eyesight and hearing and touch that they give us. And it is such testimony extended through forty days. Jesus was not simply flashed before them like a ghost; He did not appear before them only once or twice; He was not seen at a distance only; but He was with them repeatedly through a period of forty days in which He talked with them, walked with them, ate

before them, and submitted Himself to every physical test of His reality.

If Jesus Christ did not rise from the grave, these men must have known that He did not; and if He did rise, they knew this fact. If any human beings were ever in a position to know the absolute truth in this matter, they were; and therefore they are competent witnesses.

3. *The Witnesses Agree.* We have five different accounts of this occurrence in the New Testament, given us by the four Evangelists and the Apostle Paul. They all differ from one another, but these variations, when the most is made of them, are not serious, much less fatal, discrepancies and contradictions, but admit of explanation. For one thing, these writers are not composing a systematic and complete history of this event, and are not even trying to arrange and set forth the facts so as to prove it, but are only giving personal experiences and impressions from their different points of view. And hence we have only disconnected incidents and fragments of the entire story, and it is not surprising that we cannot put these broken pieces together so as to make them fit around their ragged edges when other parts are missing that would complete and harmonize the whole.

For another thing, these differences in general are such as ought to be found in independent accounts. If all the witnesses related the story in precisely the same way, this would throw suspicion on them all as having been in collusion. No two men will tell their experience of an event in just the same way and words. While they tell substantially the same story, yet they will differ in their point of view and shading and emphasis, one relating an incident that another omits, or setting it in

a different light. These individualistic variations in the form of testimony are one of the strongest indications of truthfulness. It is not strange that some of them have more vivid recollections of the appearances of the risen Lord in Jerusalem and others put the emphasis on His appearances in Galilee. They may differ widely and apparently seriously at such points and yet all be telling the truth, which fuller light would make plain to us. There is such substantial agreement among them that we feel sure of their testimony as to the main fact.

4. *The Witnesses Are Trustworthy.* What has already been said bears on this point, but we may develop it further. These witnesses were men of sanity and sound judgment. While they were not learned men or skilled lawyers, yet these hard-headed, shrewd fishermen were men of immense common sense. They were slow to grasp the spiritual teachings of Jesus, but they were not easily deceived on plain matters of fact.

Let us also keep in view the important fact that they were not expecting the resurrection of Jesus, but were bewildered and crushed by His death and therefore were not in a state of mind to be deceived by some dream or vision that He had risen. In fact they were the first sceptics of this story and scoffed at it as "an idle tale." It was hard to convince them of it, and only when the risen Lord appeared amongst them and showed them His hands and feet and ate before them would they yield to the evidence of their senses. Thomas held out for eight days and was convinced only by a physical demonstration. These men gave up their utter unbelief and accepted this fact only after they were forced into faith by irresistible evidence and could not do otherwise.

These witnesses could not have been deceived themselves, and they had no motive for attempting to deceive

others. They had nothing to gain, from a worldly point of view, by their belief in the resurrection of their crucified Master, but everything to lose. This faith greatly exasperated the hatred of the Jews against them. Almost immediately they met with the bitterest and bloodiest persecution on account of it. Yet they persisted in declaring their knowledge of this event, and not one of them ever retracted it. Finally, they sealed their testimony with their blood. Only one disciple escaped a martyr's death. They were put to death because they testified to the fact of the resurrection of their Lord from the dead. Men will die to maintain an opinion which they believe to be true, but they will not die to support an alleged fact which they know to be false.

The direct evidence, then, for the fact of the resurrection of Jesus Christ is the testimony of witnesses who are numerous, competent, substantially in agreement, and trustworthy.

V. THE TESTIMONY OF THE APOSTLE PAUL

Paul was a Hebrew university graduate and lawyer and influential rabbi in Jerusalem, and also a Roman citizen. Born in Tarsus in Asia Minor, he was bred in Greek culture and could quote Greek literature. Three civilizations, Hebrew, Greek, and Roman, thus met and mingled in his blood. He was a man of acute and powerful intellect, of logic all compact, yet of poetic and fiery temperament; a keen thinker and forceful writer who could sound the depths of philosophy, or let loose his thoughts on poetic wings; and an intense orator who could put the spell of his eloquent speech on vast audiences. Many-sided, variously gifted, unspotted in character, deeply religious, terribly conscientious, tremendously in earnest in his convictions, volcanic in his

emotions, adventurous and masterful as a pioneer preacher and missionary, absolutely devoted to his cause, and brave unto death, he was one of the great men of his age and has helped to shape all the Christian centuries. Such was the man who is the weightiest single witness to the resurrection of Christ.

1. *Authenticity of His Epistles.* We step on solid ground when we reach Paul, for the first four of his Epistles, in the order in which they stand in the New Testament, are practically undisputed among scholars, not meaning by this statement to cast any uncertainty upon the genuineness of his other Epistles. We are just as certain that Paul wrote Romans, 1 and 2 Corinthians, and Galatians as we are that Cicero wrote his letters, or that Macaulay wrote his. Letters, it need not be said, are considered to have special value as historical evidence, as they are generally written with no partisan purpose and usually allude to contemporary events in a casual and incidental way.

When were these letters of Paul written? Paul was executed under Nero, who died in 68 A.D., and therefore Paul wrote these letters before this date. There is good reason for carrying their date back from ten to twelve years earlier, to about the year 56 A.D. The crucifixion of Christ took place in the year 30 A.D. We then have four letters of Paul that were written within twenty-six years after the death of Christ.

2. *What These Epistles Prove.* Now what do these letters show and prove? They prove that Paul believed that Jesus Christ rose from the dead. Paul had been a powerful and bitter opponent of Christ and a bloody persecutor of all His followers. He believed with all his intense conscientiousness that Jesus was a

heretic and the most dangerous man in the world. He was going around breathing out slaughter against His Name and determined to stamp it out in blood. But these letters show that he had turned squarely around in his attitude to Christ, and this profound change had been caused by his belief in the risen Lord. He now believed in the reality of this resurrection with all his mind and heart. It filled him with enthusiasm and immense energy. Inspired by this great fact he went forth to preach the faith he once sought to destroy and with it to convert the world. He preached it in the intellectual centers of Europe, in Athens and Corinth and Rome. He suffered unparalleled hardships and sufferings and persecutions for it, and at last sealed his testimony with his life. If ever there was a man who believed that Christ rose from the dead, that man was Paul.

Some conclusive evidence and overpowering fact must have wrought this change in this man of masterful mind, deep convictions, intense emotions, and resolute will, who had been so thoroughly committed and fiercely enraged against Jesus. No insubstantial subjective vision or foolish fear or self-interest could have effected this total reversal in his mind and life. Only the sudden and certain knowledge of the fact of the resurrection of Christ could cause and explain this wonderful conversion. This is his own explanation of this radical change which he repeatedly asserts with particularity of detail and accumulation of evidence and positive asseveration. And he gives this testimony under a solemn sense of his responsibility to God and to future generations. He knows that he is giving evidence in the court of the centuries and the amphitheater of the world. This witness is under oath to tell the truth. "If Christ hath not been raised," he declares, "Yea, and we are found false wit-

nesses of God; because we witnessed of God that he raised up Christ." And he boldly stakes the whole Gospel on this fact, declaring, "If Christ hath not been raised, then is our preaching vain, your faith also is vain" (1 Cor. 15:14).

3. *How Did Paul Know?* But how did Paul know this fact? He was not on the ground as a personal witness at the time, and we do not know that he had ever seen Jesus in the flesh. Is he not simply reporting the hearsay evidence of others? No, Paul left no such fatal gap as this is his knowledge and testimony. We are to remember Paul's state of mind as a bitter and bloody persecutor of those who dared to believe in the fact of the resurrection of Christ, and he tells us several times what it was that changed his mind. This event was burnt into his consciousness and was the glowing center of his life. On his way to Damascus, breathing out slaughter against Christians, a light shone out of the sky, and he heard the voice of the risen Lord Jesus (Acts 9:1-9; 22:6-11; 26:12-18). He narrates this event again and again. In the fifteenth chapter of 1 Corinthians, in enumerating the witnesses who had seen the risen Christ, he concludes with himself: "Last of all, as to a child untimely born, he appeared to me also." He ranks this appearance along with the others as of the same nature and reality. It was not a subjective vision but an objective fact. He based his apostolic authority on the fact that he had "seen the Lord Jesus" (1 Cor. 9:1), and we have seen that his language in 1 Corinthians 15:4 shows that he believed that Christ had "been raised on the third day" in the same sense in which "he was buried." The attempt to make it out that Paul had only a subjective vision of Christ cannot be carried through.

But this is not the whole of Paul's testimony. In the first chapter of Galatians, an undisputed Epistle, he tells us that three years after his conversion, having spent these years in retirement and meditation in Arabia, he went up to Jerusalem and spent fifteen days with Peter and with James the Lord's brother. Now Paul was converted soon after the resurrection of Christ; Harnack says within one year after the event. Since Christ was crucified in the year 30 A.D., Paul then believed in the fact of His resurrection possibly only a year after it happened, and three or four years after the event he spent fifteen days with Peter and James in Jerusalem. What did Paul and this disciple and this brother of the risen Lord talk about during those important fifteen days? About the resurrection of Christ, among other things, beyond a doubt. In fact, we may say that Paul spent these two weeks investigating this case on the ground where it happened, examining and cross-examining the eyewitnesses and getting first-hand knowledge of it.

When he tells us in Galatians 1:18 that he "went up to Jerusalem to see Peter," he uses a word, translated "to see" in the Authorized Version, which means "to know by inquiry and personal examination," and "implies a careful and searching inquiry." Schmiedel again acknowledges: "During his fifteen days' visit to Peter and James, Paul had the best opportunity to perfect his knowledge on the subject in the most authentic manner." In 1 Corinthians 15:5-7 Paul tells us that the risen Christ was seen by Peter and James. He must have got this information from these men themselves during this visit with them. We are thus brought into contact with these two important witnesses and, through Paul, have their testimony to this event.

Furthermore, Paul in this same chapter declares that the risen Christ was seen by above five hundred brethren at once, of whom the greater part were alive at the time he was writing. Would he have dared to make such a statement as this unless he knew it was true? If it had been false, how easily could it have been refuted! and how surely would this have been done by Paul's enemies who were trying to discredit him and catch him in a trap?

And thus these undisputed Epistles not only give us the personal testimony of Paul, who had the fullest means and the most urgent motives for finding out the truth, but also carry us back to the eyewitnesses of the risen Lord. When we consider the great ability of Paul as a thinker and trained lawyer and his deep-seated prejudice and powerful opposition against Christ and especially against the doctrine or alleged fact of His resurrection, and then consider what a tremendous and overwhelming weight of evidence must have been necessary to convert him to belief in this event, we may feel that we may safely rest this question on his direct and unimpeachable testimony. If we had no other evidence than that of this supremely great and honest and weighty witness, we could have confidence in the fact.

VI. THE ESTABLISHMENT AND HISTORY OF THE CHRISTIAN CHURCH

Another line of evidence leading to the proof of the resurrection of Christ is the establishment and history of the Christian church.

1. *The Resurrection of the Church.* What was the condition of Christ's cause or church immediately after His death? It was utterly dead and buried in the same

grave with its Founder. Let us recall again the state of mind of the disciples after this event. Scattered and crushed, they had no hope or thought of restoring this cause. They had trusted that Jesus had been He that would have restored Israel, but now He was dead and all was lost. Never were the followers of a leader so completely stopped and rendered helpless and hopeless by disaster as were these men by this tragedy. But within three days after the terror of the crucifixion we see these same disciples suddenly aroused from their paralyzing despair and filled and energized with marvelous faith and courage and might. They immediately reorganized the church and began to extend it with wonderful power.

What was the secret of this mighty change? It could have been no act of conscious deception or fraud on their part, for no men could arise out of their depth of despondency and preach, as did these men so powerfully, with a lie on their lips. It was no dream or vision that floated through their imagination, for this was psychologically impossible in their state of mind. It was no myth or legend that grew up and was woven about the Master, for there was not time enough for this. This great change took place within three days. Had any considerable time elapsed after the death of Christ before any such turn took place in the current of affairs, His church, which was only a little handful of disciples loosely held together, would have been scattered and would have left no recorded syllable on the page of history. The only adequate explanation of this revolution in the minds of these men is the one they themselves give, that Christ rose from the dead. The moment this fact penetrated their consciousness it took hold of them with irresistible grip and inspired them with almost

superhuman courage and power. It made men of them. It saved the church of Christ. This event was the veritable resurrection of His church as well as of Christ Himself. The disciples, having been delivered from despair, immediately seized the church, as its wreckage was about to float off on the stream of time, and planted it on the rock of the resurrection; and there it stands to this day.

2. *The Spread of the Church.* The disciples started out towards the four corners of the earth declaring the glorious fact of the resurrection of Christ and basing the Gospel upon it. The apostolic churches were all built on this fact. Within twenty-five or thirty years after this event there were Christian churches in Antioch and Ephesus and Corinth and Rome. They were rapidly encircling the Mediterranean shore. What did these churches believe? These undisputed Epistles of Paul tell us: That Jesus Christ rose from the dead. There were members in some of these churches that were believers in this fact before Paul himself believed it, and there were still living many who had seen the risen Lord.

All these believers and all the churches everywhere rested their faith on the fact that Christ rose from the dead. This was the dynamic that created Christianity and launched it upon the stream of time. And on down through the centuries the church of Christ has come with widening sweep and accumulating power until today it has swept around the globe; and that which not only started it but also has given it persistency and victorious momentum has been a profound belief in this resurrection as an historical fact. Take away this fact and faith and Christian history has no adequate explanation. Nineteen centuries of splendid Christian achievement

hang suspended on nothing. And were the church of Christ to abandon faith in this fact to-day, it would lose its supernatural foundation and power and wither into a natural ethical cult.

3. *The Argument from Cause.* Events must have causes. As a stream flows by us we know that somewhere it had its origin and that if we trace it back we shall find it issuing from some distant spring. The Christian church is a mighty stream flowing through the centuries. We trace it back century by century and finally year by year until we reach the very fact out of which it issued; and this fact is the resurrection of Jesus Christ, a fact that is a fountain deep enough and broad enough to give rise to this stream; and nothing else is such a fountain.

As we approach the origin of this stream we are not involved in uncertainties and vagueness; we are not landed in a swamp or enveloped in a fog, but we reach definite facts, definite authenticated writings, definite dates, and definite men speaking as eyewitnesses and giving solemn and decisive testimonies. The stream proves the existence of the spring, and the spring explains the stream.

Monuments are incontestable evidence of historic events. How do we know that Washington lived? Because we can go to the city that has been named after him and place our hand on the magnificent marble shaft that has been reared to perpetuate his fame. How do we know that Titus captured Jerusalem? Because we can go to Rome and look upon the noble arch that was erected to signalize his triumph and on it we can see the carved figures of the Jews he captured. How do we know that Jesus Christ rose from the dead? Because

we live in the very presence of the mighty monument of Christianity that overshadows the plain of all the Christian centuries, and this was not built on a fraud, a delusion or a myth, but on a fact; and that fact can be nothing else than that Christ rose from the dead.

4. *Many Infallible Proofs.* The resurrection of our Lord is thus attested by many infallible proofs. "This thing was not done in a corner," but in the full light of day. No other miracle or critical event in the Bible is pushed out into such publicity and surrounded and supported with so many and so varied lines of proof that converge in one luminous center and glowing and glorious fact. God left no uncertainties hanging around it to throw doubt upon it, no mists to obscure it, but placed it on a rock in the broad light of history. It is vital to our faith that we know this fact beyond a reasonable doubt, and divine Providence placed upon it the seals of many witnesses and of many corroborating circumstances, so that we can join with the accent of conviction and sincerity in the most ancient creed of the church: "I believe in Jesus Christ our Lord, who suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead."

The judgment of the eminent historian and famous headmaster of Rugby, Dr. Thomas Arnold, is justified:

"The evidence of our Lord's life and death and resurrection may be and often has been shown to be satisfactory. It is good according to the common rules of distinguishing good evidence from bad. Thousands and tens of thousands of persons have gone through it piece by piece, as carefully as ever judge summed up in a most important case. I have myself done it many

times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort than the great sign which God has given us that Christ died and rose again from the dead."

APOLLOS THE GIFTED

By Professor A. T. ROBERTSON, Southern Baptist Theological Seminary

THE touch of genius does not belong to many. When a man of marked individuality confronts us, he at once attracts attention. We have various phrases that more or less conceal our ignorance of the subtle quality that charms us. We call it personal magnetism when we cannot otherwise distinguish the element of power. Apollos had the note of distinction. He was a marked man in any gathering and left his impress whenever he spoke. A man who could divide honors with Paul in Corinth is worthy of study. We are indebted to Luke (Acts 18:24-19:1) and to Paul (1 Cor. 1:12-4:21; 16:12; Tit. 3:13) for all that we really know about him. It is argued by some that he wrote the Wisdom of Solomon before becoming a Christian and the Epistle to the Hebrews after he learned to serve Jesus. But there is no real evidence for either theory. Paul calls him an apostle like himself, in 1 Corinthians 4:9, though it was true of him only in a general sense, since he had not seen the risen Christ and was not a personal follower while Jesus lived on earth.

A JEW WITH ALEXANDRIAN CULTURE

Luke speaks of him as "a certain Jew named Apollos, an Alexandrian by race." Schmiedel (*Encyclopaedia Biblica*) and McGiffert (*The Apostolic Age*, p. 291) seek to discredit the statements of Luke in various particulars, but they admit this statement. The Bezan text (D) gives the longer form of the name, Apollonius.

This is one of the few times that Alexandria is mentioned in the New Testament, though the influence of the Alexandrian teaching is discernible in various passages, as in John 1:1-18; Colossians 1:15-17; Hebrews 1:1-3. In Alexandria the Septuagint translation of the Hebrew Bible was made, and this Greek Old Testament exerted a tremendous influence on the Jews of the Dispersion and upon early Christians. Alexandria had the greatest library of antiquity and a great university. The Jews were very numerous and were treated with much favor there. Alexandria was thus a center of Hellenism and of Judaism. Plato and Moses met in Alexandria in the Greek tongue. The Jews there read the Septuagint and spoke the vernacular *koine*. Thousands of papyri fragments now reveal to us the Greek of Egypt in the first century A.D.

One of the greatest Jews of all times lived in Alexandria in that century. Apollos could have studied, or at least read, the philosophy of Philo, the chief exponent of the Jewish-Alexandrian philosophy. Grammar, rhetoric, philosophy, astronomy, mathematics, medicine, geography, were all subjects of lectures by learned professors in Alexandria. Apollos lived in this atmosphere of culture and is thus like Paul, who came from the environment of the University of Tarsus. Christianity and culture have not always understood one another. In some university circles to-day Christ is taboo. The Renaissance led to the Reformation, but Erasmus and his Greek Testament did not hold all lovers of the new learning. Paganism still has its grip upon some modern scholarship. In Alexandria Philo sought to reconcile Plato and Moses. He did it by the allegorical method that won great favor in the later Christian school of

theology in Alexandria under Origen and Clement of Alexandria. It was a favorite method of certain rabbis, and Paul is familiar with it. Apollos undoubtedly knew the new eclectic philosophy that combined Platonism, Aristotelianism, Stoicism, and Mosaism, and the new exegetical method. He was at home with the new rhetoric and knew how to express his opinions with force. Luke calls him "an eloquent man" (λόγιος), but the word means also "learned." In fact it includes both learning and eloquence (Knowling, *Acts, in loco*). The early Christians had none too many men of literary culture. Paul, Luke, and the author of the Hebrews are the outstanding ones. Apollos is a welcome addition to this small circle.

A MIGHTY INTERPRETER OF THE SCRIPTURES

Apollos was "able" (δυνατός) in the use of the Scriptures. A man may have a considerable knowledge of the Bible and yet not be able to use his knowledge effectively. But Apollos was no "Doctor Dry-as-dust." He did not have his learning laid away in an attic or in cold storage. He had learned much of the Old Testament by heart and knew how to find what he wanted. D. L. Moody was not as great a technical scholar as some men, but he knew how to use the sword of the Spirit with tremendous power; it was no Saul's armor to this David. Spurgeon was as remarkable for his knowledge of the Scriptures as for his skill as a preacher; his Treasury of David is a treasury indeed. Alexander Maclaren's Expositions of Holy Scriptures reveal the richness of Scripture knowledge possessed by this prince of preachers. John A. Broadus was another preacher of great pulpit power who gloried in the

Scriptures. The last lecture that Broadus delivered to his New Testament class in the Southern Baptist Theological Seminary was on Apollos. He made a thrilling appeal to young ministers to be "mighty in the Scriptures."

It is not possible to be powerful in the use of the Scriptures without an adequate knowledge of the books of Scripture. One, if possible, should have technical acquaintance with the problems of scholarship, the language, the history, the religious ideas, the social conditions, the relations to other religions and peoples, the development in response to new ideas, the transforming power of Christ's life and teachings upon mankind. The word for "mighty" is used in Acts 7:22 of Moses, who was slow of speech: "And he was mighty in his words and works." He "was instructed in all the wisdom of the Egyptians." So was Apollos, only his Egyptian equipment included the addition of Hellenism and Judaism. Herodotus applies the word for "eloquent" (*λόγιος*) to knowledge of history, and Plutarch uses it of eloquence (*Cf.* Knowling, *Acts in loco*). Ramsay (*St. Paul the Traveler*, p. 267) calls Apollos "a good speaker, and well read in the Scripture." He is apparently the first Christian preacher who expounds Christianity from the standpoint of the philosophy of Alexandria. Some Philonian speculations may well have been intermingled with his profound knowledge of the Scriptures. The allegorical method of exegesis would seem novel and wonderful, and the orator's touch gave a magic spell to his oratory. Such a man was bound to win a hearing and a following. As a loyal Jew he had devoted his learning and eloquence to the exposition of Scripture (*Rackham, Acts*, p. 341).

A CHRISTIAN WITH ONLY THE KNOWLEDGE OF THE BAPTIST

Here we confront a difficult problem. Precisely how much did Apollos know of Jesus? The Bezan Text (D) says that "he had been instructed in the way of the Lord in his native land" (οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου). This means that Apollos learned what he knew of Jesus in Alexandria. There is nothing impossible in that idea. The knowledge of Apollos may well represent the condition of Christianity in Alexandria when he left. Luke says that he knew "only the baptism of John" and yet he was "instructed in the way of the Lord" and "spake and taught accurately the things concerning Jesus." McGiffert (*The Apostolic Age*, p. 291) says that this statement of Luke can hardly be accurate "because it seems contradictory." Schmiedel (*Encyclopaedia Biblica*) would make these verses later additions, and Wendt (*Meyer, Komm. Acts*) would erase verse 25. Harnack (*Expansion of Christianity*, i, 331n) says that "the whole narrative of Acts at this point is singularly coloured and obscure." There is obscurity, beyond a doubt, but it is not impossible to form an intelligent idea of what the theological standpoint of Apollos was when he came to Ephesus. It is not necessary to know whether he had learned what he knew of Jesus from a written document, one of the early attempts to set forth the work of Jesus (Luke 1:2). He may have had an early copy of Mark's Gospel if it ended at 16:8, as Blass suggests (*Philology of the Gospels*, p. 31). Even if the word for "instructed" (κατηχημένος) implies oral instruction, as Wright argues (*The Expository Times*, Oct. 1897, p. 9f.), books were often read aloud. The point

is not decisive. Catechists may have come to Alexandria, even though no Christian church may have existed there.

What we need to do is to approach Apollos from the standpoint of John the Baptist, not from that of Paul. John came "in the way of righteousness," Jesus said (Matt. 21:32). John was put to death before Calvary, before the Resurrection of Jesus, and before the great Pentecost. John went on with his work after Jesus began His ministry, but he clearly identified Jesus as "the Lamb of God, that taketh away the sin of the world" (John 1:29) and as "the Son of God" (John 1:34). He said that the Messiah would baptize with the Holy Spirit (Mark 1:8). He saw some of his disciples leave him to follow Jesus as the Messiah (John 1:37). John's work exerted a tremendous influence on Judaism, and it went on after his death. It is not strange that some of his disciples were caught in the transition stage and did not know all the rapid developments of Christianity. The disciples of John who became Christians were not baptized again. John's baptism is all the baptism that Jesus had, or His first six disciples. It was sufficient. Baptism is probably used by Luke in Acts 18:25 for the whole work of John as Jesus employed it in Matthew 21:25. Apollos, then, occupied the pre-Pentecostal standpoint, though a sincere follower of Jesus (Robertson, *John the Loyal*, p. 293). He interpreted the things of Christ accurately as far as he knew them. He had imperfect knowledge rather than erroneous information. He was in no sense a heretic, though he was sadly deficient in important points.

It is argued by some (Roberts, for instance, in *Hastings Dictionary of the Apostolic Church*) that Apollos not only "had an imperfect 'hearsay' acquaintance

with the story of Jesus," but he really knew no more about Him than the twelve misguided disciples of John whom Paul encounters in Ephesus after Apollos has gone (Acts 19:1-7). In fact these twelve men are regarded by this theory as disciples of Apollos and as an index of the knowledge possessed by him. It is, I believe, wholly unlikely that these men were disciples of Apollos, and, if so, they, as often happens, failed to understand their teacher. Luke could not have used the adverb "accurately" about the teaching of Apollos if he knew no more than these twelve men. They were ignorant of the Holy Spirit, of repentance, and of Jesus. John the Baptist had taught all these things, which, of course, Apollos knew. These men were sadly misguided disciples of John whom Paul instructs and baptizes. There is no hint that Apollos was baptized again. Luke contrasts their condition with that of Apollos. These men were raw and uncouth in their knowledge of the elements of Christianity. They represent the stage of some of the disciples of John who hung on the very fringe of Christianity. Apollos is much further along. He lacked knowledge of the great events from the death of Christ to Pentecost and the great missionary propaganda. It was a pity for so gifted a man to remain with so limited a knowledge of Christianity. It is always a tragedy for a minister to be deficient in his knowledge of the cross of Christ. Only the Spirit of God can teach him fully.

A PASSIONATE ENTHUSIAST QUICK TO LEARN

It is possible that Apollos first began to speak and to teach privately, and then "he began to speak boldly in the synagogue" (Acts 18:26) as Paul did afterwards for three months (19:8). Luke uses the same word for

this "bold" speaking by Apollos and Paul (*παρρησιάζομαι*). It is employed in the New Testament only by Luke and Paul and always of the bold declaration of the truths of the Gospel. Appollos did not lack the courage of his convictions and was careful in his statements about Jesus to keep within the bounds of his definite knowledge. This admirable trait of minute accuracy is all the more noticeable since Apollos was "fervent in spirit" (*ζέων τῷ πνεύματι*). An enthusiastic temperament is sometimes exuberant in expressions that are more florid and rhetorical than accurate. Paul commends fervency (Rom. 12:11) as one of the marks of sincerity. The word means literally boiling over (our "zeal").

It was in the synagogue that Apollos attracted the attention of Priscilla and Aquila, whom Paul had left in Ephesus when he went on to Caesarea and Antioch (Acts 18:21f). The mention of Priscilla before Aquila here, though the Western and Syrian types of text have Aquila and Priscilla, may mean that Priscilla took the leading part in the further instruction of Apollos. They were evidently surprised and delighted with this remarkable preacher and saw at once the obvious defects in his knowledge of the Gospel. But they did not stop with this discovery, nor did they indulge in public criticism of the limitations of Apollos as an expounder of the faith. They could easily have closed the door of service for this brilliant man. But they apparently invited him home after worship, probably for dinner. "They took him unto them" (*προσελάβοντο αὐτόν*, indirect middle, took him to themselves).

Criticism is a delicate task, a sort of spiritual surgery, and, though greatly needed, is very difficult to perform without doing more harm than good. Preachers, like

musicians, are highly sensitive, particularly about their sermons and their knowledge of the Gospel which is their specialty. Apollos had a great acquaintance with the Scriptures and philosophy and rhetoric. He was lacking in some important items about Jesus. It would have been easy to give him offense and to add to his eccentricity. But Priscilla was beyond a doubt a woman of tact. They "expounded unto him the way of God more accurately." This is simply superb. It was done thoroughly, neatly, and smoothly (*ἀκριβέστερον αὐτῷ ἐξέθεντο*). Fortunately they did not have to contravene any of his positions. He was correct as far as he went. Only he did not go far enough.

One can easily imagine how the heart of Apollos burned within him and how his eyes glistened as he learned of the Cross, the Resurrection, the Ascension, the Pentecostal Power of the Holy Spirit, the Gentile campaign for world conquest. He was an eager pupil and doubtless cheered the hearts of his hosts and teachers. Evidently Apollos exhibited profound gratitude for the new light that had been turned upon the great problems of Christianity. He readily saw the bearing of it all upon what he already knew so well. There is hope for the man who is ready to learn. One is never too old to learn. The minister who is always learning will always have a hearing. There is no dead line for him. That comes the minute one stops learning. Apollos is a rebuke to the preacher who is content to preach his old sermons through the years without reading the new books or mastering the old ones. Here is a profound student of the Scriptures, a master in Old Testament interpretation, who is glad to sit at the feet of Priscilla and Aquila and learn more of Jesus. That

is the place for all of us, at the feet of anyone who can teach us more about Jesus. We cannot know too much about Him. We cannot be too accurate in our knowledge of Him. The passion of Paul in his later years was to know Jesus, for Christ always eludes us just a bit. There is always more to learn about the unsearchable riches of Christ.

A POWERFUL APOLOGIST FOR CHRISTIANITY

The Bezan text (D) has this: "And there were certain Corinthians sojourning in Ephesus, and when they heard him they besought him to cross over with them to their country. And when he had consented, the Ephesians wrote to the disciples in Corinth that they should receive the man." This is quite likely the real origin of the way that Apollos came to go to Corinth, though it is clearly not the original text of Acts. So Apollos "was minded to pass over into Achaia," and "the brethren encouraged him" (*προτρεψάμενοι*, putting him forward). He seemed to be just the type of man that would suit the situation in Corinth. Priscilla and Aquila knew Corinth well, and the Corinthian brethren in Ephesus no doubt felt that they had made a great "find" for their church in the metropolis, just like a modern pulpit committee. There was apparently no organized church as yet in Ephesus, though some Christians were there, besides Aquila and Priscilla. Apollos was fully equipped with a cordial letter of commendation. Paul will later comment on the fact that he himself needed no "epistles of commendation to you or from you" "as do some" (2 Cor. 3:1).

Apollos soon justified the wisdom of those who had brought him. "He helped them much that had believed

through grace" (Acts 18:27). He seems to have addressed himself chiefly to those already Christians who had been converted under Paul's ministry. Evidently Apollos was less evangelistic than Paul. These hearers had already "believed through grace," and Apollos "helped them much" (*συνεβάλετο πολύ*). He gave them a constructive interpretation of Christianity with the fresh glow of the new knowledge acquired in Ephesus and, in particular, "he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ" (Acts 18:28). It will be recalled that in Corinth the Jews had blasphemed Paul for preaching this very doctrine (Acts 18:6) and had brought Paul before Gallio, much to their sorrow (18:12-17). The issue was still sharply drawn between Jews and Christians in Corinth. Apollos was doubly welcome because of his great knowledge of and skill in the use of the Scriptures. He "argued them down" (*διακατηλέγγετο*; note imperfect tense and double compound). He did not necessarily convince the Jews though he disputed "vehemently" (*εὐτόνως*; cf. Luke 23:10).

But the powerful apologetic of Apollos made a profound impression upon the Christians in Corinth. He was hailed, and rightly so, as a champion of the faith. Apollos was a new type to them. The scholastic and philosophical turn of his mind was pleasing in Corinth. Paul did not have the excellency of speech from the rhetorical standpoint or the persuasive words of wisdom (1 Cor. 2:1-4) that Apollos had and that many of them liked. It is one of the blessings of life that men have different gifts. God can use them all. It would be a great misfortune if preachers were just alike in intellectual equipment and in style of speech.

A SKILLFUL BUILDER ON PAUL'S FOUNDATION

"I planted, Apollos watered; but God gave the increase" (1 Cor. 3:6) Paul "as a wise master-builder" (3:10; cf. Lock, *St. Paul the Masterbuilder*) had laid the foundation that should underlie every church, Jesus Christ (3:11). "Another buildeth thereon," he said, with probable reference to Apollos. Both Paul and Apollos had been "God's fellow workers" ($\Theta\epsilon\omicron\upsilon\ \sigma\upsilon\nu\epsilon\rho\gamma\omicron\iota$), while the Corinthian church was "God's building" ($\Theta\epsilon\omicron\upsilon\ \omicron\iota\kappa\omicron\delta\omicron\mu\eta$), "God's husbandry" ($\Theta\epsilon\omicron\upsilon\ \gamma\epsilon\acute{\omega}\rho\gamma\iota\omicron\nu$), to change the figure (3:9). Paul was the architect ($\acute{\alpha}\rho\chi\iota\tau\acute{\epsilon}\kappa\tau\omega\nu$), but he simply carried out God's plan for the building. It required many men and long years to build a cathedral which the German shells demolished in an hour. But each man through the years carried on the work according to the great plan laid down. So Paul rejoiced in the work of Apollos who succeeded him in Corinth, as Jesus rejoiced in the work of John the Baptist who preceded Him (John 4:36f). The one who sows and the one who reaps rejoice together. Each preacher enters into the labor of others. There is no cause for jealousy, but only ground for gratitude. It is part of the preacher's business to learn how to fit his work into that of the man who preceded him. He must be a constructive builder, not a destructive critic. It is beautiful to see how Paul rejoices in the work of his co-workers. He had apparently not seen Apollos until he had finished his work in Corinth and had returned to Ephesus (1 Cor. 16:12).

We do not know why Apollos left Corinth. He may have had premonitions of trouble. Divisions exist in the church when Paul writes to them, that arose primarily out of partisan preferences for Apollos or Paul.

Weizsäcker (*The Apostolic Age in the Christian Church*, Vol. I, p. 320) thinks that "an Apollos party was only formed some time after his departure. And this supposition is in turn confirmed by the fact that no shadow of blame fell on Apollos for the creation of the party." This judgment is in accord with the facts as we know them. We know nothing of the unfortunate schisms in Corinth, except what Paul tells us himself, save that the trouble was still there when Clement wrote his Epistle to the Church. Paul recognizes frankly the differences between his manner of preaching and that of Apollos. Men are not made after the same pattern. There are diversities of gifts from the same Spirit (1 Cor. 12:1-7). Apollos had rhetorical eloquence and used the language of the Alexandrian philosophy (wisdom), but Paul was not jealous of these gifts, since God had given him the demonstration and power of the Holy Spirit. Paul was their spiritual father, and Apollos could only be their pedagogue (1 Cor. 4:15). They had each his own place and work, and each would receive his own reward from God as steward of the mysteries of God (4:1-5).

It is evident that Paul regarded the work of Apollos as a continuation of his own, and he and Apollos were on excellent terms in Ephesus. The free way in which he uses his name shows this (1 Cor. 1:12; 3:4). Paul is not writing out of any jealousy of Apollos or of bitterness towards him. It is quite likely that Paul conferred with Apollos regarding the critical situation that had arisen in Corinth. They understood one another on this point (Kerr, *Int. Stand. Bibl. Encycl.*). Apollos was no more responsible for the spirit of faction in Corinth than was Paul or Peter. "Nor has he reproached Apollos with seeking to overshadow him by his own mode

and style" (Weizsäcker, *ibid.* p. 321). Paul tells us why he speaks so plainly about Apollos: "Now these things, brethren, I have in a figure transferred [μετεσχημάτισα] to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things that are written; that no one of you be puffed up for the one against the other" (1 Cor. 4:6). This is the secret of the whole matter. "This sensitiveness on this point was directed not against Apollos but against the party" (Weizsäcker, *ibid.*). Paul speaks plainly that the schismatics may see the point. It was folly to split the church over three preachers (Paul, Apollos, Cephas) as they were doing (1 Cor. 1:12; 3:4), when these preachers were only co-workers and they could love them all (3:22f). Sometimes preachers are put in the light of opposition when they are wholly innocent.

A LEADER UNWILLING TO FOSTER A FACTION

Paul has some severe words about teachers who destroy the temple of God (1 Cor. 3:16-21). He undoubtedly has in mind the factional leaders in Corinth. It is bad enough when a man builds with wood, hay, stubble on the good foundation (3:12-15). Fire will test the quality of every preacher's and teacher's work. He may himself be saved, but all his preaching goes up in smoke, dry enough as some of it is. That is pathetic enough from the preacher's standpoint, but it is far worse for a preacher to be the cause of the ruin of a church. Some men are church-builders; others are church-destroyers and wreck church after church. These men should be banished to a desert island. But the best of men may be the occasion of strife in spite of all that they can do.

After Apollos had left Corinth the members of the church began to discuss the relative merits of Paul and

Apollos as preachers and teachers. The very eccentricities of the two men were exaggerated and pitted over against each other. Apollos' "brilliancy and Alexandrian modes of thought and expression readily lent themselves to any tendency to form a party, who would exalt these gifts at the expense of Paul's studied plainness" (Robertson and Plummer, *Int. Crit. Comm.*, p. 11). "The difference between Apollos and St. Paul seems to be not so much a difference of views as in the mode of stating those views; the eloquence of St. Paul was rough and burning; that of Apollos was more refined and polished" (F. W. Robertson). But, after this issue was made partisans of each sprang up and heat was engendered. It is possible that Peter made a brief visit to Corinth, but at any rate the Judaizers came and were only too glad to find opposition to Paul's leadership in Corinth. These men sought to win the whole church away from Paul by playing Peter against Paul and Apollos as the chief apostle and the exponent of the real orthodoxy, free from the Gentile laxness of Paul and the Alexandrian philosophy of Apollos. This petty partisanship so disgusted some that they actually made a partisan use of Christ's name and started a Christ party (1 Cor. 1:12).

So the wheels went round, to the disgust of Paul and of Apollos. The household of Chloe brought news of the dreadful situation (1:11). Paul wrote in great eagerness to quell the narrow spirit of selfishness before the church was ruined. He even begged Apollos to go over and see what he could do (16:12), as some of them may have requested: "But as touching Apollos the brother, I besought him much to come unto you with the brethren; and it was not at all his will to come now; but he will come when he shall have opportunity."

Apollos was right to stay away, and not to fan the flame by going back himself. He had not caused the trouble; he would not add to it. Paul himself is reluctant to go as yet (4:18f.). They both set a good example for preachers when a church is divided over the ministers. The world is wide and Apollos went elsewhere. We last hear of him in Crete as the bearer with Zenas the lawyer of Paul's Epistle to Titus (Tit. 3:13). Some of the early writers say that he went back to Corinth after some years; but it is plain that Apollos and Paul continued to be friends and on good terms.

A gifted man like Apollos is the very kind of man to cause misunderstanding by his brilliant epigrams and the charm of his style. One can only do the best that he can and go on. But God has use for a brilliant scholar like Apollos, yes, and like Paul. Each must do his work in his own way. If people praise him, well and good. If not, "then shall each man have his praise from God" (1 Cor. 4:5). "With me it is a very small thing that I should be judged of you" (4:3). Paul is not resentful or defiant in these words, but he does hold himself above the petty scorn or praise of the gossips in Corinth. The froth and the foam pass away, but the name and the work of Apollos remain as part of the glory of Christianity.

LOUISVILLE, KENTUCKY.

NATIONALITY AND CHRISTIANITY

By REV. WILBUR V. MALLALIEU, D.D., Pastor of the Methodist Episcopal Church, Englewood, New Jersey

WHEN Rabindranath Tagore was in America, he is reported to have said: "The nation with all its paraphernalia of power and prosperity, its flags and pious hymns, its blasphemous prayers in the churches and the literary mock thunder of its patriotic bragging cannot hide the fact that the nation is the greatest evil for its people." If his contention is just, Christianity and nationality are contradictory terms.

H. G. Wells alights from his "airplane flight through history" with the declaration: "Nationalism as a God must follow the tribal gods to limbo. Our true nationality is mankind." It will be recalled that a few years ago a certain preacher with a turn for the spectacular, achieved notoriety and a jail sentence by placing the flags of all the civilized nations in an iron pot over a fire, pretending to melt them and then drawing forth the red flag of international brotherhood, which, to quote the words of a reporter, he "unfurled to the breezes amid the plaudits of his hypnotized followers." Tolstoi, too, poured savage scorn upon what he considered the obsolete, pseudo-virtue of patriotism.

It is not only those that are classed as pronounced radicals who are of the opinion that nationalism stands in the way of that larger synthesis of mankind contemplated by Jesus in His emphasis upon the Kingdom of God. National egotism has engendered so much calamity in the world that many gentle spirits, otherwise not

iconoclastic, have subtly felt that nationality and Christianity are incompatible. It was an unobtrusive, scholarly preacher with nothing about him of the strident agitator, who concluded an article on War Poems by quoting with apparent approval the lines,

For peace is the price neither of bravery
Nor cowardice, but of the will to see
That the earth is all man's all,
And, so, can so be kept
Only when the nations from their shrines have swept,
At a world call
That loud self worship, nationality.

But does Christianity, with its dream of world peace and world co-operation, demand the abolition of the nation?

National sins are evident enough. The list is long and complete. Every evil conceivable has been committed in the name of national necessity. Too often has it appeared that "the nation is the organized selfishness of a whole people." From the days of Isaiah until now materialism has made gross the hearts of the people as frequently in their national capacity as in their individual interests. How stirringly does Mrs. Browning arraign the nations in Casa Guidi Windows. She describes the fair at the Crystal Palace where Imperial England draws from the flowing ends of the earth the splendors of every people. "Every nation comes and holds up in proud right hand before that Congress the best work which she can fashion by her best means.

* * * These corals, will you please to match against
your oaks? * * * This diamond, these delicatest mus-
lins * * * these carpets * * * here's goblet glass
* * * this model of a steamship * * * here's
sculpture. * * * Methinks you will not match this

steel of ours—nor you this porcelain!” Then she exclaims:

O Magi of the east and of the west,
 Your incense, gold and myrrh are excellent!—
 What gifts for Christ, then, bring ye with the rest?
 Your hands have worked well: is your courage spent
 In handwork only? Have you nothing best,
 Which generous souls may perfect and present,
 And He shall thank the givers for? no light
 Of teaching, liberal nations, for the poor
 Who sit in darkness when it is not night?
 No cure for wicked children? Christ,—no cure!
 No help for women sobbing out of sight
 Because men made the laws? no brothel-lure
 Burnt out by popular lightnings? Hast thou found
 No remedy, my England, for such woes?
 No outlet, Austria, for the scourged and bound,
 No entrance for the exiled? no repose,
 Russia, for knouted Poles worked underground,
 And gentle ladies bleached among the snows?
 No mercy for the slave, America?
 No hope for Rome, free France, chivalric France?
 Alas, great nations have great shames, I say.

Without doubt the diseases of nations are great.
 But is there no remedy but to kill the patient?

In the Old Testament, where the highest religious conceptions are inextricably united with national ideals, sometimes the outlook is very narrowly national; at times it rises to sublime heights, as in the famous passage of Isaiah: “And it shall come to pass in the latter days that the mountain of Jehovah’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and

the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Under the different political conditions of New Testament times Christianity gave men the widest possible world conceptions, but it is interesting to note that it made no insistence that nationality be abolished. The apocalyptic seer, who dreamed so marvelously of the City of God, still thought in terms of nationality. For, in the human fellowship of that vast city of light, the nations are not obliterated but are all living their lives by its blessed illumination and each brings its peculiar glory and honor to enrich the corporate life. (Rev. 21:24, 25).

Mazzini was a truer prophet than some more recent ones because he saw that the sense of nationality is one of the greatest powers in the world for good as well as for evil. Consequently, with all his zeal for humanity, he did not wish to abolish the nation but to use it in the service of mankind. He believed that by national action more than by chaotic individual action can the greatest good of all humanity be achieved. This view agrees with the findings of one of the greatest of modern psychologists, Professor William McDougall, who, in one of his late works, *The Group Mind*, argues that there is no agency which has so great a power over the individual as the nation, nor any other through which the individual can function so effectively in the great affairs of the world.

The events of our times have shown this power. In all the boundary disputes of Europe it is evident that

it is not race or language or geography which makes a nation. It is the spirit of the people, a spirit which is capable of welding the most diverse elements into a compact whole and of calling forth the most heroic devotion. **Rupert Brooke sang:**

If I should die, think only this of me
That there's a corner of a foreign field
That is forever England.

And another exclaimed:

Though desolation stain their foiled advance,
In ashen ruins hearthstones linger whole.
Do what they may, they cannot conquer France
Do what they can, they cannot quell the Soul.

There is a soul of France. There is a soul of America. It was to the soul of Italy that Mazzini appealed when he called upon the Italians to unite into one real nation so that "they could bring to humanity a potential force of incalculable strength."

When the war broke upon the world there were no ties stronger than those of nationality. They were stronger than those of race, church or intellectual interests. Men of the same racial groups fought in opposing armies; the Pope could not stop the torrent; the intellectuals could only weep; the fierce passion of labor and the cold calculation of capital were equally helpless, when the nation spoke. Every form of internationalism broke down before the conflict. But even this fact does not prove that the nation should be abolished. It does prove that nationalism must be Christianized. An instrument so powerful is safe only in the hands of Christ.

It is true that the selfishness of nations does hinder the larger fellowship of mankind; but it is equally possible for nations with enlightened good-will to contribute greatly to that fellowship. Humanity will be far more opulent if each great group of peoples will be true to its

peculiar genius than it will be if all such distinctions are obliterated. There will probably be less conflict also when all the nations are not trying to do exactly the same things. The world is a richer world today because the peoples of antiquity made varying contributions to its civilization. Had it been all Greek, it would have perished for want of the knowledge of God furnished by the Hebrews. Had it been all Jewish, it would have been a dull world for want of the beauty and wisdom which took wings at Athens. Nothing could be more deadening for the world than that all its abounding variety should be reduced to just one type of life. One has well said: "It is not to the multitudes of all mankind that we go for love and beauty and all delight. At best they are the possession of particular communities." And, we might add, from each after its kind. Already is life witnessing losses in the fusion of peoples and the disappearance of racial traits and customs. We are in danger that industrialism, with its tawdry goods and a false democracy, with life all cut to a pattern, will lead us into a desert-like monotony of barrenness. It was a future of more allurements which the dreamer beheld when he saw the *nations* bringing their honor and glory into the City of God.

The nation may, then, be something other than the "organized selfishness of a whole people." It may on the contrary be the vehicle for the expression of a people's common aspirations. And furthermore, it may be what Mazzini again calls "the collective conscience of a people." God, in putting the solitary in families, increased rather than diminished the individual's sense of responsibility and there is no evidence whatsoever that when, by geography and racial characteristics, He placed these families in larger groups, He lifted the

nation beyond the distinction of good and evil. In fact, with the greater power comes the greater responsibility. It may be as Lowell says, that Cromwell never shook off his Judaistic trammels, but nevertheless by his insistence that the only law for nations is the law of God, he shows that he had the root of the matter in him. "What are all our histories," he once cried, "but God manifesting Himself, that He hath shaken and tumbled down and tramped upon everything He hath not planted!"

The value which the United States has been to the world has consisted chiefly in the principles which inspired the Pilgrims, sustained the founders of the Republic, and found their embodiment in Abraham Lincoln. Our sense of liberty and the value of the common man is not a world-wide possession. Our belief in a divine destiny is also not always shared by others. It may sometimes be questioned whether these principles are very much alive among ourselves. But, in spite of much contradictory evidence, one can well believe that the heart of the people still beats true and, when there is a clear cut issue of righteousness before it, the nation will decide for God.

The conviction of a people that God is with them is not to be sneered at, even though that conviction is made in Germany. There is a true idea underlying even the old theory of the divine right of kings. It has suffered great abuse because the nations have generally had the wrong kind of king. They have made the man king or the family king, instead of the people king. And worst of all, they have usually followed the wrong kind of deity, Moloch, Mars or Mammon, rather than the Father of light and love. But a nation with a great moral and spiritual consciousness is one of the most valuable assets that the world can have.

In order that there may be absolutely no conflict between Christianity and nationality, it is necessary that the nation should embody the Christian program for the world. It must walk by the light of the City of God. And that means that the nation must not only put the Christian value upon man, but that it must in its corporate capacity help all its citizens to their highest possible life. A nation is in conflict with Christianity whenever it allows its men, women or children to be exploited politically, economically or ecclesiastically. No church has the right to prevent the free development of the people. Money has no right to crush their lives. No sovereign or party dare thwart their progress without destroying the very vitality of the nation itself.

Christianity demands that we see life as a whole and the world as a unit. But the greatest service which individual men can render to the life of the whole wide world is through the social group of the nation. Individuals are too weak and humanity is too vast for our isolated powers. But how unlimited is the influence of righteous group action. The nation is more than the sum of its individuals. It has history and tradition which in themselves are powerful influences. The prestige of a noble past is a mighty factor when a nation is dealing with others. Such a power for achieving righteous ends in the life of the world is not to be dismissed with a wave of the hand by the man who claims that he is a citizen of the world. It is no proof of superior virtue when a mawkish love for mankind in general is substituted for genuine devotion to one's own country in particular. We do not tolerate such ethics in the family relation. When a man loves other women as he does his own wife, we have a way of classifying him. The Old Testament prophets were very plain spoken about national

adultery. The trouble with much of our sickly internationalism is that it is not sufficiently moralized and is only a morbid kind of disloyalty.

It is the conflicting aims of nations rather than the idea of nationality itself which prevent that great world co-operation for which all creation groans. Therefore Christianity, which proposes no destruction of national values but which in the nation has a powerful instrument for the accomplishing of her vast designs, must insist in the harmonizing of national purposes. If it is the Kingdom of God which is described in the lines:

When the war drum throbs no longer
And the battle flags are furled
In the Parliament of Man
The Federation of the World,

that federation will not mean the equating of all values and the reduction of all mankind to a dead level of machine-made activities. It will rather mean the coming together for common tasks of representatives of a many colored and many sided humanity. A world of nations all different but all friendly will make a happier world than a world state without nations. Such friendliness presupposes the spirit of Christianity. For nations with all their diversities are capable of being held together only by the one potent bond which Jesus proclaimed as love.

Over the carnage, rose prophetic a voice,
"Be not disheartened, affection shall solve the problem of
freedom yet.

* * * * *

Were you looking to be held together by lawyers?
Or by an agreement on a paper? or by arms?
Nay, nor the world, nor any living thing will so cohere."

GOD'S PLAN FOR THE SOUTHERN MOUNTAINS

By WILLIAM GOODELL FROST, D.D., LL.D., some time President of
Berea College

HAS God in our Southern mountains some reserve forces for the coming battles of America and of Protestant Christianity?

Few of us have a really comprehensive knowledge of our great, diversified, and changing country. We know the names of places through quite a margin along the Atlantic because we learned them in studying the history of the Revolutionary War. Enterprising neighbors or kinsfolk have made us familiar with the names of Portland, Oregon; San Francisco, California; and Salt Lake City, Utah; and doubtless we have visited Detroit, Chicago, Des Moines, and Minneapolis; but the great spaces between these high points in our mental picture of America are dim.

And of all our country the South is, perhaps, the least known. For the South is not known by a visit to St. Augustine, or to the New Orleans Exhibition. Some of us go to special points in the South to avoid March winds, and learn something by looking out of car windows. And the Civil War taught us the names of Vicksburg and Lookout Mountain. But to have a knowledge of any portion of our country like the South requires patient study of the census and a great deal more. The Southerner himself is provincial and rarely knows the entire South.

It is no wonder, therefore, that the mountain region

of the South has been but recently recognized as one of the sociological grand divisions of our country. The present writer, some twenty years ago, first gave it the name "Appalachian America" and called attention to the unity of the region which consists of the mountain back-yards of eight states. There is a mountain part to "Old Virginia," though the world and the "leading families" of Virginia seldom think of its mountain counties. The mountain end of North Carolina has attracted some attention, but who remembers that there are five mountain counties in South Carolina, or realizes that northern Georgia is a part of the mountain region? Alabama has twenty-two mountain counties, Tennessee has more than forty, and Kentucky more than thirty. And, of course, West Virginia is a mountain state, though containing a large number of counties which are not mountainous.

Now, the mountain ends of these eight states, bunched together, constitute a territory about as large as all New England with New York State added. And it is a country without navigable rivers or inland lakes, and even yet traversed by few railroads. It is a diversified region, with a much colder climate in West Virginia than that of the mountains of Alabama. It contains many narrow, but fertile, valleys, and the geological structure is very different in the "dissected plateau" of eastern Kentucky from what it is in the lofty ranges of North Carolina, and it contains some up-to-date cities, like Asheville and Knoxville.

But as a place of human habitation a large part of the mountain region has one general characteristic—it is a region of difficult communication, "a land hard to travel." This is a condition which affects its people in many ways. Their mails are slow and few; their farm

products have to be mainly cattle or young mules—"something that can walk to market;" and the acquaintance of any mountain family is much more limited than that of a farmer's in the North or West.

Our Southern mountaineers were first introduced to the world under a rather unfortunate name, which they greatly resent. Northern teachers sent south after the Civil War to instruct the emancipated slaves came in contact with these mountain people, who were not slaveholders, and who in general had stood for the Union, but who were evidently in need of educational assistance, and first called them "mountain whites." The early efforts to give them educational advantages, though poorly adapted to their situation, met with a quick response; and it is surprising to us now to see how surprised those first Northern teachers were to find that the mountaineers were people of rugged character, earnest religious feeling, and decidedly good native ability.

And why should they not have all these qualities when they are Americans of many generations, most of them descended from soldiers in the Revolutionary War, and have an ancestry mainly traceable to Great Britain? Family records and traditions have been largely lost, but names, features, ballads transmitted from one generation to another by word of mouth, as well as much historical data, show that this is the case. Everybody went west after the Revolutionary War. We know, in general, what kind of people inhabited the original thirteen colonies. They were from England, Scotland, and the north of Ireland, with a tincture of French Huguenot blood and a German strain coming through Pennsylvania and Delaware.

But why did they go into the mountains? The mountain country was the vacant country most immediately

adjacent, and the first settlers found enough good valley land for their needs, as well as the good water and good hunting which the pioneers appreciated. Who could foresee that there was to be an age of canals and railroads which would give a wonderful freedom of communication to other parts of the country, but which could penetrate the mountains only rarely and with great difficulty? It was thus a mischance rather than a miscalculation which led the first settlers of the mountains to fix their homes in a region where life would become increasingly difficult to their posterity. This, then, is what has happened. The people of the mountains have been isolated, marooned, "side-tracked" in the march of progress, and so they constitute a people, not degraded, but belated.

If we have this in mind we shall look with interest and sympathy, and never with derision, on their chief characteristics. How many of us knew intimately our own grandparents so that we have in mind the conditions of their early life? I had the privilege of knowing my grandfather. He was born in a log house near Binghamton, New York, and knew how to kindle fire with a tinder box or to carry it in a well-chosen brand from a neighbor's. His mother, born in Connecticut, knew how to spin and weave and dye and carry on her household without canned goods or a sewing machine. We must remember that all the great deeds of our Colonial and Revolutionary history were performed by "heroes in homespun", and so look with interest and understanding sympathy upon these mountain people among whom so many of the Colonial arts and customs still survive.

We do not deny that there are valleys in the mountains where there has been a lack of leadership, so that

real degradation exists, but from one of these unhappy valleys you can cross the divide and find another in which the decencies of life are maintained under adverse conditions in a way to compel our admiration. You can still find the spinning wheel and the dye-pot; you may even hear the crooning of a Scotch ballad; you will find people maintaining the mental attitudes which belong to an earlier age. But you will find with it all a keen perception, a most independent spirit, and an almost too belligerent Protestant religious temper.

The faults of the mountaineer are different from those of the rest of the country, and some of them more glaring to unaccustomed eyes. They are the faults that belong to feudalism, or to a period like that of the Judges, when "every man did that which was right in his own eyes." Naturally, in the mountains the arm of the law for protection or vindication is weak, and each head of a family protects his kinsfolk and dependents with his own fist and rifle. The result is that we actually have instances of the "blood feuds" which have been presented to us in attractive fiction, and an undue proportion of "killings."

So, too, the high price of whisky under the former internal revenue laws, as well as under the present prohibition, makes the temptation to distill "moonshine" very great. When a man can turn his own corn into whisky by a simple process, and carry it in thin bottles in his boot legs to the nearest railway station and return enriched, the thing is likely to be done by a good many of the less prosperous mountain farmers, those who are unprincipled and "sorry." This whisky is partaken of quite freely and generally, for the total abstinence reform has not been victorious in the mountains, although prohibition in the form of local option swept the moun-

tains long ago and the saloon was banished. Young fellows who have "got happy" will ride their horses at a gallop through the county town, firing their revolvers in the air. This is called "shooting up a town." Windows are broken and women frightened, but it is surprisingly seldom that any one is killed by one of these demonstrations. The mountain saddle horses are "gaited," that is trained to the running walk, amble or single foot stride, and any man who gallops his horse is supposed to be drunk. There is not much more stealing in the mountains than in the country at large, and crimes against women are practically unknown. The young woman who teaches a country school in a remote valley is, on the average, safer than a school teacher in the suburbs of Cleveland or New York.

And there is one other major consideration with regard to the mountain people—they are numerous and prolific. Of course the definition of the mountain region must be somewhat tentative and uncertain. The United States Bureau of Education undertook a survey of the public schools of the mountain region in 1915, which was conducted chiefly by Dr. Norman Frost, and which designates two hundred and nineteen counties in these eight states as belonging to the mountain region.¹ Berea College, with perhaps more intimate knowledge of some portions of the field, has added one county in Tennessee, six counties with fractions of three others in Kentucky, making two hundred and twenty-six counties. These contain, according to the census of 1910, nearly 5,000,000 people. If we make ample allowance for those parts of the mountain region which are adjacent to railroads or mining interests or river valleys, we shall have

¹ U. S. Bureau of Education, Bulletin 636. See also *The Southern Highlander and His Homeland*, J. C. Campbell, Russell Sage Foundation, New York, 1921.

fully 3,000,000 people who are living in the super-rural conditions of the mountains—people who travel largely on horseback and suffer the deprivations which belong with extreme isolation. This is as many people as were contained in the thirteen colonies at the time of the Revolutionary War. So that we have in our mountains the seeds of a whole new American nation, and seeds of the same kind as that with which America was originally planted.

And one of the Colonial customs which survives in the mountains is the custom of marrying early in life and raising large families. There is an undue percentage of infant mortality, but it is an exception when we find a family with less than six or eight grown children, and the number of births in a family commonly ranges from ten to fifteen. This great increase has affected the mountains unfavorably. The population is unduly crowded so that in many counties, the proper tillable land being exhausted, they have plowed impossible hill-sides which have been speedily denuded of their soil. The average wealth and comfort of the mountain family, except where it has been affected by the income of mining interests, is less than it was a generation ago.

There has been, indeed, a very noticeable migration from the mountains. All the counties bordering the mountain region are full of mountain families who have "spilled over," and there are considerable colonies of the mountaineers at industrial centers both in and out of the region, like Birmingham in Alabama, Hamilton, Ohio, Detroit, and Pittsburgh. But this migration has not been of a nature to help the mountain communities themselves. It has drawn away many of the most talented and adventurous spirits, and it is rare that any

considerable benefit from these emigrants is reflected back to the places of their birth.

Let us now consider the potential value of this mountain region to the forces of religion and patriotism in our own country. This reinforcement may be considered in two aspects, its bulk and its quality.

The Protestant churches of America need numerical reinforcements. Most of them are failing to grow proportionately to the population of our country. We cannot pause to consider fully the causes of this relative failure. Part of it is undoubtedly due to the fact, that in the more favored parts of our country fewer children are brought up, and many families and churches die out from simple failure in the matter of the reproducing of offspring. Besides this, many Christian bodies have rather scorned those forms of propaganda which are necessary to win converts from outside their own immediate circles. But, whatever may be the causes, Protestant America needs numerical reinforcement. The sense of this need is forced upon us by the great increase of the foreign born and the hyphenated population.

And it is widely realized that Protestant America is too much swayed by the conforming spirit of town and city life. A large proportion of the leavening spirits in the church have come from rural homes. And there are qualities of independence, poise, and spiritual insight which flourish most abundantly, though by no means exclusively, in an atmosphere not too hurried by the exciting competitions of urban conditions. Undoubtedly, Scotland, by which we mean the Scottish regions outside Glasgow and Edinburgh, has made a continual contribution of high value to the church life of England and America. And the hill towns of rural New Eng-

land, New York, and Pennsylvania, communities like those pictured in Mrs. Stowe's *Old Town Folks*, have rendered a like service to the churches. It is the author's belief that by proper means the mountain region of the South can be brought into conditions which will make it, in like manner, a source of religious power through long coming generations.

The question arises, therefore, what are the present religious conditions in the mountains, and how may the religious spirit of this virile people be turned to best account for the progress of God's Kingdom? As we have said, the mountaineers are characteristically religious. The great majority of them are church members. The things of religion are always spoken of with respect and feeling. And judged by the test of sacrifice, the mountain religion is sincere and vital. On the other hand, the religion of the mountaineers expresses itself in narrow and conventional lines (as is the case with too much religion elsewhere), and is availing itself of only a small portion of Gospel truth and light.

Coming to particulars, the great majority of the mountaineers are now Baptists, and so disputatious over matters of doctrine that there are seven or eight recognized kinds of Baptists. (By tradition we should expect them to be Presbyterians. Certainly the majority of their ancestors who first landed in America must have been Presbyterians, but in some way the zeal of Baptist evangelists deflected the people.) Each church expects to have a preaching service once a month, so that one preacher can "tend" four churches. Two or three of these appointments will probably be missed in the bad weather of the winter, but there will be a protracted meeting lasting for a week or ten days at the convenient season when "crops are laid by" in middle summer.

Besides this there will be in the summer time some extra funeral sermons preached in memory of persons who have died during the winter months when there could be no convenient gathering of kinsfolk. The sermons which a mountaineer hears, therefore, in the course of a year may number from twenty to thirty. A third of these will be "revival sermons," a third will be controversial, and a half of the remaining third, funeral sermons. This is not the best apportionment of truth.

But we must certainly speak with great respect of the mountaineer preacher. He is a man who has had some marked experience which lays upon him the compulsion of preaching the Gospel. He supports his family by a store, farm or blacksmith shop, and starts Saturday morning on horseback for his distant "appointment," getting back late Monday afternoon or Tuesday. He is pretty sure to have provender for his horse and bed and board at the home of some friendly adherents during this journey. But beyond that he expects and receives no salary. His prayers show that religion is a matter of the heart with him, and his loving sympathy for the people of his different flocks in all their struggles, temptations, and afflictions is unfailing. It is painful, and often amusing, to hear his literal interpretations of the Scriptures and his emphasis upon matters that seem to us irrelevant and trifling. But there is the grand quality of earnestness and sincerity and the sacrificial life which is a condemnation to many a city pastor who spends his surplus energy in lecture trips and literary ventures carefully calculated with reference to financial returns.

Church membership probably counts for more than in the outside world. The church incurs some expense for building and maintaining a "church house," and

takes up collections for any case of destitution in the neighborhood, and to meet small assessments which are made by the association to which the church belongs. The "Hard-shell" Baptists, believing that all things are foreordained, feel small responsibility for foreign missions, but the "Missionary" Baptists believe in such missions and make some contributions.

The prayer meeting and the Sunday School are well-known institutions throughout the mountains, but many churches either do not attempt to maintain them, or allow them to lapse during the winter. Family prayers and the blessing at table, except when an "elder" or "preaching brother" is present, are rare.

The religious reading of the mountains can hardly be characterized in any general way. A surprising number of bright and interested people do not read at all, but there is a Bible and hymn book in practically every home. What other books may be found there depends upon chance and Providence. It may be that the "elder" has given or sold copies of some theological work in which he is interested to members of his congregations, or that a bold book agent has sold a few copies of some illustrated volume which is a God-send to the young people. The denominational newspaper is generally taken by the preacher and loaned among his neighbors. But it is simply surprising to find so large a body of thoughtful and capable people living without that constant use of books and newspapers which we suppose to be a necessary part of life.

Of course, this description is meant to represent those communities which have not been affected by outside influences, have not begun to send their young people away to school, have not been in reach of any of the religious academies established by various Christian

bodies or any of the public high schools set up in the county seat of many counties in the last few years, and have not been invaded by mining interests.

Now, the important thing is to consider how this virile and prolific Protestant population, situated so centrally in our country, is to be transformed so as to make it the re-enforcement to the armies of righteousness which God intends. Can we formulate the beginnings of a program to this end?

First of all, we must recognize and conserve the elements of strength which already exist in the mountain communities. We shall not improve the mountaineers by introducing any of the irrelevant frills of Northern life. What the mountains need is simply an accelerated development, so that they may pass through in a single generation the changes which more favored communities have passed through in several generations. And in this process of progress we must see to it that none of the rugged virtues and primitive excellencies are spoiled or diminished.

Doubtless it would be best if the accelerated progress of the mountain people could be brought to pass by the efforts of commanding spirits from their own number. And we may confidently expect that inspiring leaders will appear among them. But thus far most of the young mountaineers who have made their way to some college outside the mountains have been infected with personal ambitions and hence lost to their kindred and country. Able mountain men may be found in various occupations North, South, and West, who ought to have been inspired with a desire to shed their light and expend their efforts in the region of their birth. The careers of one hundred such men who graduated from a

college near the margin of the mountain region have been definitely traced, and not one of them has returned to build up the forces of religion and education among his kindred. The lure of personal advancement has been too great. But there are already some mountain men of talent and education who are devoting themselves to mountain work.

Undoubtedly there will be a great and perpetual emigration from our mountains, as from all other mountainous regions. But those who leave the mountains will not win largest success nor be of largest value to the country until the homes in which they are born and the schools in which they are taught elementary things are much improved. The efforts of all schools which prefer to benefit the mountains, therefore, should be concentrated on the task of training mountain boys and girls who will not go out from the mountains in self-seeking careers, but who will go back to the places of their birth and improve these home conditions.

The outsider who comes into the mountains must not come as a missionary, but as a brother and learner. Any other attitude will be fatal to success.

So the second principle for hopeful work in the mountains is that the worker shall have a sympathetic realization of the mountain conditions. We are all too much the slaves of conventionality. The things which seemed right and proper in the place where we were brought up have an undue value in our eyes, so that we are tempted to consider wrong anything which varies from that which is to us familiar. It takes a Northerner a good while to adjust himself to the limitations of mountain roads, and to recognize the fact that a man who never rode on a train of cars or saw a library may still be virtuous and wise and great. If we cannot have

a Sunday School through the entire year let us make the most of the summer months. If we cannot have a gathering for a funeral in the winter, let us frankly adopt the mountain custom of holding a funeral, as was done for Lincoln's mother, at some later time when a preacher and an audience can be brought together. Let us not scorn to learn how decorously a large family of both sexes can sleep in the same attic chamber when there is but one chamber in the house, or despise the black sunbonnets and knitted mitts which are considered proper in these regions. The whole educational world is trying to find what are the concessions and adjustments which must be made for rural education. For work in the mountains we must go a step further and adapt ourselves to super-rural conditions.

Perhaps the greatest single suggestion which can be made to those who are entering upon religious work in the mountains is, that they shall concentrate attention upon the first steps of progress. American religion as well as American education is, as a gardener would say, "running to tops." The college graduate is full of vague admiration for "advanced work" and post-graduate courses. And our theological seminaries give more attention to matters of irrelevant scholarship than to preparing one for the pastoral offices of leading a prayermeeting, comforting the sick or reclaiming those who have missed the path.

The difficulty that holds back belated communities and belated individuals is that they see no way of getting a start without taking impossibly long steps at the beginning. If a community could have a really good Sunday School for six months it might do more than the building of a new meeting house or the sending of a dozen boys away to college. If there could simply be

concentration of community interest in the Sunday School gathering, it would lead toward everything else that is good. There would be more thought for the interests of the little children, more "studying" over the natural needs of the young people; and the men and women would talk together about the practical conduct of life as suggested by the Sunday School lessons. There would be something going on in the three Sundays of the month in which they expect no preacher. There would be a general community interest in the kind of teacher to be secured for the public school and a demand for some one who could help in the Sunday School. Local talent would be developed, and a lay preacher or reader might arise who would read one of Moody's sermons or preach out of his own experience. We have known such a Sunday School to develop the demand for good roads so that a single-plank sidewalk was laid for several miles in each direction to enable people to come to Sunday School through the winter. Even the secular talk outside the place of meeting would be profitable, and a general spirit of ambition would be awakened.

The classic example of this kind of rural pastoral work is that of John Frederick Oberlin, the German pastor of Waldbach in the Vosges Mountains, on the borders of Alsace and Lorraine. He was an educated man who gave himself to the interests of these people, improved their agriculture as well as their mental culture, carried them through the storms of the French Revolution, and left an influence surpassed by none of the great city preachers of his time. Every rural religious worker should be familiar with the life of Oberlin.

And so, when we have groups of boys and girls from the mountains in one of our schools, we must offer them

short courses and adapted courses. The pedagogical principle for fixing the interest and attention of those unaccustomed to study is "to give a unit of reward for each unit of effort." A highly derisive article might be written on the courses of study which have been offered in mountain schools—courses taken bodily from the catalogs of Northern institutions and full of subjects as foreign to the mountains as Conic Sections and Spanish. But the great sin has been in trying to compel the mountaineers to take long courses—four years preparatory and four years in college. The state universities should have taught the Christian schools something in this matter. They offer the rural young people of all our Northern and Western states three-month courses which are worth taking and which receive honor and recognition from the university. Our "standard institutions" have really attempted to monopolize education and dispense it only in car-load lots, whereas the rural population is prepared to take it only in small packages!

Of course those who enter into this work should be imbued with the spirit of co-operation. Whatever of good is already existent in any locality must be cherished, supplemented, and made a part of our plans. The public school system is supposed to cover all of this region, but it is new and needs to be explained and made to work. The different religious organizations already on the ground should not be antagonized or ignored. And the different agencies from outside ought to act in a spirit of mutual helpfulness and not of rivalry. We cannot, of course, secure agreement as to points of doctrine and church order, but we can agree that our disagreements shall not sever our hearts or weaken our efforts. The whole Christian world is now struggling with this prob-

lem of co-operation, and we need not dwell upon it here. But it is a principle vital to practical success; and it is only when we really disinfect our minds from the spirit of self-importance, partisanship, and sectarianism that we can win the approval of our Master.

From long and careful study the present writer is convinced that, *if this great mountain field is to be brought to play its part in God's plan, it must receive help promptly and in largely increased measure.* All the efforts thus far put forth by the different Christian bodies for the benefit of the mountain region seem puny and insignificant compared with the vastness of the field. To affect the people of so large a region, and a region so impenetrable, in which each county is almost a nation by itself and each valley a separate problem, requires the force of numbers and the energy of consecrated religious statesmanship.

Just at this time the mountains are in a transition state. Two things affect them which did not affect them ten years ago. One of these is the great World War. This took thousands of their young men into training camps or across the sea and has produced such a renaissance of thought, feeling, and aspiration as the mountains have not experienced since the time of the Civil War. The mountains, therefore, are more accessible, more open, more ready for anything that looks toward improvement than they have ever been before. If we can take advantage of this, our efforts will be many times more fruitful than they have been in the past. But if we do not enter the mountains in force at this time, they will sink back into their former lethargy, and a great opportunity will have been lost.

Another new fact regarding the mountains is the invasion of mining and other commercial interests. The

coal, iron, and oil in this region are being "exploited." In some regions this means the introduction of a large foreign element, and in other regions it means the gathering of the mountaineers themselves into cities and settlements where the conditions of life are totally different from those to which they have been accustomed. This commercial invasion will make the mountains worse than they have ever been unless the Christian forces step in and make them better.

Now, these facts constitute a call for special measures, as does a war or an epidemic. The young people of this generation in the mountains must be reached now or never. And the whole region must be brought to the position where it can share the blessings and the tasks of the present day quickly. We would seriously propose that every religious school in the mountains should do two things.

In the first place they should revise their courses of study so as to give definite advancement to the student who can come only for a fall or winter term. Surely, if the great hospitals at the North are undertaking to meet the shortage of nurses by "making a nurse in eight weeks," we ought to be able to make a Christian worker in twelve weeks. The student who is present twelve weeks may be converted, join a Christian Endeavor Society, buy a Bible and a dictionary, subscribe for a newspaper, and get the idea of some definite and attainable improvements in household, farm, and community life. Is it too much to say that such a student gets in these first twelve weeks more of temporal and eternal value than he could ever get again by the longest college courses?

Of course, there should be great efforts to train teachers for the newly developing public schools, and

there will be still longer courses for a select few. But the trouble is that teachers commonly feel that it is more honorable to teach something which is "advanced," and to be connected with an institution which has a large number of students in long courses. The result is that many are prevented from undertaking study at all because of the expense in time and money, and that others who have really no taste or capacity for "higher education" are propped and flattered so as to hold them in school and fill up the catalogue, when the final result is that they are a disappointment to themselves and a discredit to collegiate education.

And with this revision of courses of study we propose another thing equally heroic: *The student attendance should be doubled next year.* We can never affect this vast region without the force of numbers. A stray student coming alone from his community is almost helpless when he returns. He needs to have a group with him who can co-operate and keep one another in countenance. We need the force of numbers. Now, all our schools have already the "overhead expenses" provided, and school rooms in which small classes are reciting. To double the number of students would require only some "extension work" to make the remote dwellers aware of the opportunities offered by the schools, and it would require extra dormitories which could be erected like barracks in war time so that with comparatively small extra outlay the product of the school can be doubled.

And we should also set a definite goal. We should not propose to trifle with this great mountain problem indefinitely. Let us set a date and bring to pass a result. Allow me to close with an extract from the address delivered at the inauguration of a successor to the

presidency of Berea College when workers from a large number of mountain schools were together:

"There is one matter on which we should take counsel while we are together from schools in all the eight mountain states. How shall we speed up the educational work in the mountains? * * *

"Do not the facts constitute an emergency like a war or an epidemic? Every mountain boy or girl who has a glimpse of education ought to feel the call to go back and make things better in the place where he was born. And every educational institution in these eight states ought to act as West Point acted in war time. A 'business college' or a private 'finishing school' simply aims to take the students who can pay, and fit them to get on in the world as individuals. But a state institution, or a Christian college ought to know that it has an altruistic, a sociological duty to the whole community.

"Now, we professed educators in these states are not getting on with our job. When the states of our Union are ranked educationally, appraised as to our success in making each child of the commonwealth a sharer in the light of this twentieth century, our states all rank down in the forties. We have been so long at the tail of the procession that we are hardened to it. We do a little for the upper crust, but we do not lift society from the bottom. Professor Spalding, of Yale, confirms my statement that of our select young soldiers sent to France one in four was unable to really read. And he further says that only two and one-half percent of the boys and girls of our country are now in reach of a really good high school education.

"Let us start a revival here today. We must not be content with a respectable jog-trot, just 'doing good.'

God and our country call for the maximum good, the sufficient good. * * *

"All of us together should increase our output of graduates who will be community builders ten fold. (Others do not count!) We ought to adopt emergency measures, and set a definite goal. Our British cousins have set five years for bringing to pass prohibition. We must allow more time for our task. We must wait for children to grow up. But by the time President Hutchins completes his administration twenty-one years from now, we can transform this region, and the mountains, instead of being behind, shall be like Switzerland and Scotland in the old world, at the front."

BEREA, KENTUCKY.

CHRISTIAN HISTORY IN RELATION TO THE ART OF PAINTING

THE PAINTINGS OF G. F. WATTS

By REV. T. H. WRIGHT, Minister of Scots Church, Paris

PREVIOUS studies have briefly traced the vital relation between the dominating impulses of the great creative periods of history and the artistic endeavors which embody these impulses and lead them on to a larger activity. We rightly speak of external events, of historical facts, as having exercised a decisive influence on the career of civilization. But these events cannot be severed from human thought either in their origin or in their issue. Events and thoughts are inseparably blended in reality. But it is from the thoughts set in motion that the course of the arts is determined.

One of these arts, that of painting, is a multiform expression of human sensibility and idea in face of the manifold facts of nature and of life. No painting can rise higher than the thought or emotion of the painter, nor can it descend lower. The object of the artist is to paint so that he may reproduce in others the impression made upon himself by that which he paints. That impression may be noble or ignoble, but the painter, by his very desire to paint, cannot but seek to share his own vision with others. Otherwise there is no sense in painting. The most extreme advocate of art for art's sake must grant validity to that aim of the artist. The noble painter of "intimate landscape" places on canvas whatever exalted feeling has been awakened in him-

self by his vision of the inwardness of nature, the glory of the passing mood or the abiding soul of beauty. But his painting is utterly futile unless that same exalted feeling, or something akin to it, is inspired in those who look upon the finished canvas. An expert in the technique of painting may think he can admire simply the way in which the "effect" is obtained, but he must have in mind the nature of the effect to be produced or he cannot know if it is effected.

If this axiomatic truth is granted, then the whole way is open for the finest and loftiest idealism in painting. The portraitist may put on canvas the inner personality of his subject, may represent the man, not only as he appears to a casual observer, but as he is to the spiritual vision. The landscapist may awaken men to the soul of nature as well as to its body. And thoughts and ideals which live in the heart of a painter may be so represented as to impress others and to elevate the mind of generations.

This belief was frankly confessed by George Frederick Watts as the inspiration of his art. From his close study of Italian and Greek art, in Britain and in the home of the artists, he had gained a passion to represent the great ideas of life by means of large wall paintings like those of the Italian fresco painters. These frescoes had fired his imagination and made him aflame with desire to paint, for the delight and help of his fellow-countrymen "the thoughts that breathe, the thoughts that burn." He was the most modest of men and of painters, yet he was zealous, almost importunate, to place the lofty ideals he cherished in the most public places—in the flaming light of common day. He requested permission to paint a series of frescoes illustrating the Progress of the Cosmos in the great hall of

Euston railway station, but the directors, perhaps for want of an adequate cosmological sense, perhaps with a wisdom better than they knew, perhaps with a practical knowledge of the British climate, declined the generous offer. Some wall paintings he did leave as a rich legacy in the hall of Lincoln's Inn, and in the Hall of the Poets in the English Houses of Parliament. But most of his work remains on large canvases which the artist magnanimously gave to public galleries or left in his private gallery at Limnerlease, at Compton in Surrey, to which free access is given.

Watts believed in his art and in his power to elevate and sustain right and noble thoughts of life, and declared this to be the conscious aim in all his work, and in consequence a certain suspicion of him as a great and genuine artist has arisen. The assumption is that a didactic intention must be disastrous to the work of a painter, and one understands the dread of didacticism in art. If a certain order of it takes possession, it will inevitably smother up anything truly artistic that might have been.

But there is didacticism and didacticism. The one is in the hands of a mere craftsman, with no true sense of the deep realities, dealing with superficialities both in art and in morals. The other is in the hands of one who has a living vision of moral beauty, of the soul in human goodness and in human evil; one who is impelled to give, if may be, imperishable form to these conceptions, an impulse confirmed and fundamentally inspired by the faith that these things when seen must be rightly loved or rightly detested. Hogarth has been evidenced as an artist of the latter kind, and Watts is clearly an example of the same noble order. The terms in which Watts expressed his purpose to teach great ideas makes

one fear lest such plain intention may militate grievously first against his art, and then against the moral impressiveness at which he so consciously aims. But the situation is saved by the very ingenuousness of the artist and the depth of his artistic soul. The paintings do not obtrude their moral in any offensive way. Indeed one has to gain some touch of the imaginative soul of the artist himself before the inmost meanings of his works can be discerned. Like all fine and delicate things of the spirit, the teaching hides itself in order that it may be revealed. The treasures when they are discovered are the "treasures of darkness."

These contentions can only be vindicated by appeal to the body of paintings from the heart and hand of this great painter and face to face with them.¹ It then becomes clear that a true intention to impress lofty thought is not vitally antagonistic to the artist spirit. The painter, Theodore Rousseau, wrote: "It is good composition when the objects represented are not there solely as they are, but when they contain under a natural appearance the sentiments which they have stirred in our souls. * * * For God's sake, and in recompense for the life He has given us, let us try in our works to make the manifestation of life our first thought; let us make a man breathe, a tree really vegetate." And his fellow-artist, undivided in life and undivided in death, Jean François Millet, said: "At bottom it always comes to this, a man must be moved himself in order to move others, and all that is done from theory, however clear, can never attain this end, for it is impossible that it should have the breath of life." That is the test we may apply to Watts—the breath of life, first

¹ This article should be read with reference to the paintings, or at least to reproductions of them, such as those given in the little volumes by J. E. Pythian or G. K. Chesterton, on G. F. Watts.

in the artist and his work, and along with it a desire to glorify God and help man.

No better example can be found of the vital relation between the noble thought and enthusiasm of a time and its painting, than in his work. Watts is a master exponent of the ideas which emerged in the nineteenth century from the futilities and conventionalities which had hindered human progress. The attempt here is to show the relation of the significant paintings of this artist to the course taken by modern Christian thought.

It will not be denied, and few will be found to deplore the fact, that during the second half of the nineteenth century the thought of the Christian church and of serious thinking people generally, underwent a deep transformation. To trace the genesis and the course of this process would, happily, require more space than this article can expect. The whole movement of the time was forward. Theological science, philosophic enterprise, scientific investigation, material invention, social enthusiasm, art, literature, education, philanthropy, and religion all contributed in manifold form to the impetus of the movement much of which can be definitely discerned. But beyond this was the rising of a new spirit from quarters that cannot be located. The Mephistopheles of Goethe laments that in spite of all he could do by his malice and energy, by tempest of ocean and by convulsion of continent, to destroy the world, he could not prevent the old earth from returning to its order and beauty. All his efforts were frustrated by the eternal rising of fresh, new blood, the thousand germs of which most unexpectedly and provokingly unfold and develop themselves from water, earth, and air. And true it is that in every generation these fresh germs of life come to birth, fastening upon human sensibility

and bringing forth abundantly after their kind. Older conceptions of reality are not so much denied and repudiated as gradually superseded. The new kingdom of thought cometh not by observation, but as a thief in the night. While men are largely unconscious of the process the change is wrought, and a whole generation awakens to the fact that the kingdom is here among us.

So has it been in our time. And nothing has had a more wholesome or more powerful effect than the incoming of a new sense of the vast mystery of the universe. Sixty years ago the majority of men rested in an easy-going, traditional conception of the Deity and of man's relation to the divine source of life. The conceptions of the Almighty and His dealing with human affairs had become fixed in a kind of sacro-sanct mythology which it was almost treason to examine; a faith had been once delivered to the saints which infallibly instructed them in all the details of Christian truth and was therefore not to be questioned. The result had been in large measure mental stagnation with its inevitably deadening effect on spiritual aspiration. Nothing could be more healthful than something to break in upon this sense of finality and to replace it by a sense of infinity, the unattained, the incomplete, the flying goal. This sense of the essential mystery in things has been the most potent factor in the quickening of modern thought in regard to religion. It has taken down the mighty theology from its seat, and exalted the religion of low degree. Theology is not less, but religion is more. Dogmatics is now dominated by ethics. And the whole conception of life is encompassed by the vital acknowledgment of the mystery of God and the mystery of man.

And when we turn to the work of Watts we find that

he has given expression to this ruling conception of our time in many of his paintings, most directly in *The All-Pervading*, and *The Dweller in the Innermost*. But these symbolic pictures have been criticized for the dull heavy colors employed by the artist; in the former painting for the leaden-grey hue over everything, and for the iridescent rays of light with which he surmounts the central figures. But the conviction grows that this painter had not much to learn from his critics in his intuition regarding color, and the inner value of color to express ideas. He does not follow the convention by which certain colors arbitrarily stand, in a recognized scheme, for certain virtues, but has regard to his own sense of things. And what other, what brighter, hues could represent naturally the essential obscurity in which the deep being of cosmic and human personality is concealed from intellectual observation? Nor does the dull lusterless complexion of these paintings prevent the artist from suggesting the exceeding beauty of reality in these central figures.

In *The All-Pervading*, Watts is not attempting to depict the Deity. Perhaps the endeavors of Blake in this direction effectually discouraged him. The weirdly grotesque applied to the human imagination of the divine did not appeal to the nature of the later artist. He rather sought to convey the impression of a brooding Love, a fathomless protecting Power, holding the whole universe in tender hands, ultimately controlling the world it has created and is still fashioning. In contemplating the painting one has the feeling that, if at the center of all reality there dwells this all-pervading One, men may sustain life's worst ordeals with quiet confidence and undisturbed strength; they may trust and not be afraid. The smallness of the world in the

hands of Deity may suggest that all human affairs are comparatively small to the infinite largeness of Him who sitteth on the circle of the earth and taketh up the isles as a very little thing. And the iridescent light that, fold on fold, surrounds the hidden mystery leads on the imagination to the Eternal Glory that lies beyond the visible and the present.

The Dweller in the Innermost is designed to express and make humanly impressive that moral reality which is at the heart of all personality. I do not believe the artist asked himself if he represented the human conscience or the moral judgments of Deity. They were both one to him as they are in the truth of things. Confirmation of this interpretation lies in the mystic light that lives and moves around both the paintings. The infinite love of The All-Pervading involves the all-discerning moral judgment, and man is truly man as he realizes that his power to judge himself is the clearest evidence of the God within the soul. The "Innermost" of the transcendently immanent Deity and the "Innermost" of the man made in His image are alike represented by symbol, and in the case of the latter by symbol of such a nature that all can read it. The star on the forehead signifies a light more than human; the heart lying on the breast suggests that the moral decisions of the innermost are no inscrutable secret, but meant for practical guidance of all who will be taught. The trumpet and the arrows in the lap speak of the moral challenge to man and of the sharp pain striking into human sensibilities when obedience is refused. The wings on the head indicate the close connection of the intellect with all moral judgment, and the folded pinions which this Dweller in the Innermost shares with The All-Pervading give the sense of pro-

tective purpose in every operation of the divine Spirit. And then the eyes of searching intensity, with a green light "which always has the same fierce and elfish look like a green which has a secret,"² give the impression that they have seen to the heart of all the world, its radiant heights of glory, its abysses of shame, and knowing all, love all.

Understanding of the many-sided works of Watts begins best with these two great paintings, for they express his fundamental conception of life, his affinities of thought, his undogmatic yet vital religion. They give the atmosphere in which the painter lived and wrought; they contain the key to the deeper meaning and purpose of all he did. They reveal the influence upon the man and upon his work of that pressure exercised by the master-conceptions of his generation. The other paintings of the artist serve to unfold more fully the contents of these conceptions and the passion inspired within him to give "The Utmost for The Highest."

His numerous portraits of great personalities are distinctly affiliated in spirit with the two great paintings above spoken of. In this noble series Watts has delineated what he discerned of the essential being of those he painted. He chose subjects according to his own mind, and if they were not to his mind, no bribe would be sufficient to tempt him to undertake the portraiture. He must be able to find the soul of his subject. It is said that Tennyson once asked the painter his idea of what made a good portraitist and he replied by quoting the poet's own lines in the *Idylls of the King*:

As when a painter poring on a face
Divinely thro' all hindrance finds the man
Behind it, and so paints him that his face,
The shape and colour of a mind, a life,
Lives for his children ever at his best.

² G. K. Chesterton's Watts.

The landscapes Watts painted in Italy, Egypt, England, and Scotland are pervaded with sentiment, rising often into awe, mystery, infinity. Nature was to him instinct with soul, and that soul was God. But perhaps landscape³ found its chief place in the art of Watts to suggest and to enhance the deep meaning of the most significant of his paintings. The pathos of one of his very earliest pictures, that of *The Wounded Heron* (Royal Academy, 1837) gives true promise of this vital characteristic of his artist powers.

Watts exercised a vast industry and a mighty imagination in dealing with classic legend, Biblical subjects, and with great poetry. In all these he gives a broadly-human meaning and brings out their essential force, which is just what the modern spirit seeks to do by its historical investigation, especially in regard to Scripture. His paintings of *Arcadia*, the *Childhood of Zeus*, *Iris*, *Endymion*, *Daphne*, *Aurora*, *Hyperion*, *Olympus on Ida*, and his two representations of *Ariadne in Naxos*, are finely conceived representations of ancient poetry, appealing to all that is most natural and free in humanity, and setting up for British people and all later generations the great ideal of natural and human grace and charm as true elements of life—a conception entirely congruous with the best modern ideals. In his *Prometheus*, *Slumber of the Ages*, *Chaos*, *Destiny*, and *Evolution*, the artist takes the imagination back to “the beginning” to the primeval chaos, to that formlessness and the universal rising into nobler being, the evolution of things into humanity, and also “the beginning of sorrows” in which all progress is conceived and de-

³ The term “landscape” must be interpreted freely to cover all the use Watts made of the land and sea, light and atmosphere, mist and primeval gloom, to express the ideas he was representing.

veloped. Watts himself says of *The Slumber of the Ages*: "In this picture the great stretches of time, since the earth ceased to be a formless mass, are represented as a mighty mother with man, the child, upon her lap, growing to conscious knowledge of himself and of his place in the scheme of creation."

All this is in complete harmony with nineteenth century thought, which during a generation assimilated the teaching of evolutionists and learned to read all life in the new light of it. Also the *Prometheus* gives expression to another most modern note, that of the passion for social service. The whole thought of this period in which Watts painted was so quickened to collective issues as to make impossible the conception of personal salvation as the be-all and end-all of existence, and to make inevitable the faith that personal salvation is only to be found in the self-forgetful quest for widest human good. Watts takes the version of *Prometheus* which regards him as a great benefactor to mankind, suffering untold torture while his whole nature strains towards the earth for which he suffers. The art almost gives way in the determination of the artist to represent this passionate longing for the deliverance of man.

A similar conflict between the artist and the conception he was bent upon conveying is seen in his *Orpheus and Eurydice*. His *Psyche* (painted the same year), which will come well out of a comparison, say with *The Source of Ingres*, shows that he was able to paint the human form. Witness also *The Childhood of Zeus*. But here the intention was to represent the intense horror of that moment when *Eurydice*, through the disobedience of her lover, was descending again to the abysses of the Under-world and the dominion of *Pluto*. *Orpheus* had turned that fatal look toward his loved

one who was following behind, and he has only time to grasp her disappearing form before he lost her forever. There was no time to assume a graceful attitude—matters were too desperate—and that desperate, fatal, ungainly moment Watts paints. The situation could not be made beautiful. The doom of Eurydice is expressed in her hair, her eyes, the helplessness of her body. One sees Hades in her face, as the artist meant us to do. Compare the debonair grace and deep absence of any sign of the Hades in Lord Leighton's painting of *The Return of Persephone*. Another vision of this tragic event was painted by Watts, showing only the upper parts of the two figures, and though it is more graceful, it is much less impressive. In this painting, as also in the *Psyche*, the sorrows of human fate are represented, and the moral issues as determined by inward character and outward action. This again is true to the enlightened Christian consciousness of the last century. Before these issues of character, the emphasis upon place and time in human destiny, "the hell abhorred, the heaven adored," gives way.

In one great painting Watts seems to be challenging an opposite conception of moral issues which also characterized a large portion of modern thought. He depicts that vision of Paolo and Francesca, the guilty lovers that Dante saw in the *Inferno*, swept together through those vast abysses of perdition by the perpetuation of that fatal moment of illicit passion which made them oblivious of all honor and right. Turn to Stephen Phillips⁴ and see what one side of modern idea makes of that human tragedy:

⁴ Poem and Drama — Paolo and Francesca.

What can we fear, we two?
O God, thou see'st us thy creatures bound
Together by that law which holds the stars
In palpitating cosmic passion bright,
By which the very sun enthralls the earth,
And all the waves of the world faint to the moon,
Even by such attraction we two rush
Together through the everlasting years.
Us then, whose only pain can be to part,
How wilt thou punish? For what ecstasy
Together to be blown about the globe!
What rapture in perpetual fire to burn
Together! Where we are, in endless fire,
There centuries shall in a moment pass,
And all the cycles in one hour elapse.
Still still together, even when faints Thy sun,
And past our souls Thy stars like ashes fall,
How wilt Thou us who cannot part?

The great, clean, mighty affinities of the universe are tortured and perverted into a vindication of evil passion. Nature is conceived as in every part a law unto itself, irrespective of the higher elements of the human consciousness which cannot be severed from nature. The retribution which even nature ensures on recklessness within the bounds of nature is slighted, and the retribution which comes from the divine element in man is ignored. Watts is truer to Dante, for like the poet he depicts the continuation of evil desire in the spirit when the body is no more. He shows the essential separation between those who are bound together in one evil fate. The half-closed eyes, the shrivelled lips, the hollow cheek, the listless hands, the languor of spirit, powerfully symbolize the hopelessness of never-to-be-satisfied longing, penetrated with the desolating knowledge that each was the cause of the other's fate. Blown hither and thither eternally on the wild gusts of passion, far from rest, far from all human and divine good! No

wonder that when he beheld this vision of human perversion and uttermost loss Dante swooned. This age had to choose between these two conceptions of the working of evil, and Watts made his clear choice.

Subjects taken from English poetry are *Una* and the *Red Cross Knight*, and *Britomart*, based upon Spenser; *Sir Galahad*, from the earlier poem on this theme by Tennyson; and *The Happy Warrior*, celebrated by Wordsworth.

The range of choice from Scripture story is from *The Sower of the System*, in *Creation*, to *The Rider on the White Horse*, of the *Apocalypse*. It includes an epic series of *Eve* and of *Cain*, two pictures of *The Prodigal Son*, and a striking representation of *The Man with Great Possessions*, where the whole story of the disappointment and failure of the eager-hearted young ruler is depicted in the lines of the back. The three paintings of *Eve* are magnificent in conception and execution. She first flames upon the imagination as the crowning surprise of the creative process. In another work *Eve's birth* is given in accordance with the Biblical story of the rib, but in both paintings she is acclaimed as the wonder of wonders. Watts himself hails her advent in his title, "*She Shall be Called Woman*." All nature is in a very swirl and riot of joyous activity at her appearance. She is rising out of the earth with its flowers and birds, and she is surrendering herself to the light of heaven in which her head is enswathed. The whole representation expresses a rapture of delight—the very air breaks into a mist. You almost hear the music of the spheres. *Woman—woman has come!*

The next part of the epic story is *The Temptation of Eve*. She is seen burying herself among the beauty and seductiveness of nature, self-abandoned to the joys

of the senses and the enticements of appetite. Watts follows Dante in representing Eve's fall to be due to unrestrained lust of the flesh. She has forgotten all other consideration, and is wilfully unconscious of the bestial creatures in which her feet are almost entangled. One seems to trace there the form of a panther as well as of a serpent with the face of a man. Perhaps the artist had no desire to be more explicit.⁵ The suggestion of peril to the soul from the animal element of life is beyond question. And the third canvas shows Eve Repentant—leaning in a very agony of self-abasement, her head and face and partly her body covered in the long tresses of her loosened hair, her beautiful hair which does its best to hide her shame. The beauty of the fruits and flowers has gone. A blast of destruction has tortured the whole face of nature. No sign of the serpent is seen in the picture. It is in the heart of Eve, and the whole body is made to reveal it.

Watts understood the nature of human sin, not only in the abstract, but in the concrete, not only in the individual but in the community. He expressed his horror of social evils and his passion for the deliverance of man in his paintings of Mammon, the Minotaur of Crete, Labour and Greed, and Jonah. In his conception of things, as in the best thought and enthusiasm of his age, ethics and brotherhood must ever be the convincing evidence of the reality of man's religion.

We come in conclusion to great series of pictures in which the painter's own conceptions of life have freer scope, where he can paint from a great idea in his own soul, as Raphael said he painted his Madonnas. In contemplating these great works one is impressed more than

⁵ Early sketches of this picture, now at Limnerlease, show the outlines of some composite beast-like creature.

ever with the beautiful spirit of the painter, in its throbbing sympathy with all things human, the joys and the sorrows, the romance and the disillusionment, the fears and the hopes and the faiths that make up life. And one feels that it was a great age of human history which could stir such a noble imagination, such an essentially Christian reverence. Watts was in vital sympathy with the fine souls which led on the nineteenth century beyond a deadening dogmatic assurance to a living palpitating conviction of the rightness of things and to the sure hope of a consummation worthy of all the travail which wins it.

In these paintings the artist expresses the best mind of his generation. He did not conceive of himself as a moral schoolmaster, a religious pedagogue, but rather as a humble learner in the school of life. He felt the power of moral facts and religious ideals within his own nature. Therefore he painted them, and as he pursued that lofty calling the hope touched his spirit that his painting of such exalted ideas would truly help his fellowmen. And this his works do, and they will greatly assist to bring the truth of life to the business and bosoms of men. Life is richer and fuller and truer because Watts painted from life and to life.

We cannot omit the pictures which show the quick sympathy of the artist with the fresh, delightful gaiety of children, their eager unconscious romance, and his deep sense of the mystery that looks out of their eyes and encompasses all their charm. *The Habit Does not Make the Monk*, represents just the tricky playfulness of a youthful Puck masquerading in solemn robes, which are falling away to reveal not only the beauty and the merriment of childhood but the wings that reveal the Heavenly origin of all that makes childhood delightful.

The artist loved to paint these combinations of earthly grace and celestial mystery, but none of them surpasses the one so happily entitled, *Good Luck to Your Fishing*, in which a well-formed child with budding pinions is lightly careering over the waves and fishing in the waters. Prosaic persons might say children never do any such thing, but Watts knew better. This is their time for skimming over the waves of those seas which have no earthly shores and letting down their lines into the depths of their mystery. What wonderful things they bring up from those waters! Long live the spirit of their romance! Good luck to their fishing!

In *Whence, Whither?* Watts represents man as an infant on the shores of the great, mysterious, infinite ocean from which he has come, and full of wonderment of what the future is to be. This painting brings us round again to the great works with which we began, to the sense of mystery so manifest in *The All-Pervading* and in *The Dweller in the Innermost*. But along with this sense of mystery, the conviction of faith is equally persistent. The one is deepened and quickened by the other as it has been in the thought experience of the last sixty years.

When Watts painted his great conceptions of Faith, Hope, and Charity, he was far from following the conventional idea of these Christian virtues. In Faith he depicts one stage in the world career of human belief, the stage at which she was surely beginning to arrive in the day of the painter, when she was surrendering the weapons of force, material or social, by which she has striven to advance her kingdom, and was learning to rely upon "the beneficence and loveliness of Nature," the power of love, of truth and human "agreement on great religious principles." To three versions of this

theme the painter gives substantially the same explanation. "Faith washes her bloodstained feet in the stream of truth and loosens her sword." This brightly-colored picture stands to encourage and to stimulate that living faith which needs no external force to advance it, which is too deeply based in the beauty and truth of life ever to be intolerant. In painting it Watts was never truer to the finer thought of his time.

Hope, perhaps the most familiar of these great religious representations, seems to be for many the most puzzling. The key to its meaning is the one unbroken string of the once rapturous, full-chorded lyre. Hope depends for her very existence on hearing the music of this last string, and therefore she is bending down her whole nature to listen to its strain. She hears it and she is satisfied.⁶ All the rest of the picture is accessory to the central idea—the dim light with its one half-discerned star, the dainty graceful figure seated precariously on the world moving swiftly through space, knowing not whither she is going because her eyes are blindfolded; these add to the mystery expressed by that crouching personality whose fingers evoke the song of life from the very abyss of despair. If it be true that Watts himself said that the one unbroken string was the love of God in Jesus Christ, then he has again touched the very quick of the modern Christian confidence.

The Charity which completes the series paints a sweet harmonious family group of Madonna and her children, which suggests the ideal at which life is surely tending under the guidance of the God of love. The color of the picture is its chief feature, its most significant charm—rich blue and green, crimson and gold, blended in one glory.

⁶ It needs the glowing color of the original painting to reveal this fact.

Akin to this is *The Spirit of Christianity*, which represents the great mother of life holding out arms which would fold all her children to her ample bosom, but alas, the arms are empty and the bosom unblest, for the children are gathered at her feet striving and struggling with each other to gain shelter beneath the skirt of her robe. Most significantly the children are ill-formed, misshapen creatures with good heads (I wonder why) but with arms and legs developed out of all proportion, adapted only for strife and for holding on to what they vainly regard as Christianity. With deliberation this painter who could draw beautiful children put on canvas these monstrosities and wrote beneath, "Dedicated to all the Churches."

Reserved for the last are the finest of all the paintings Watts left for the world in which he declared the fundamental faith of his generation and of his own assurance. He deals with the facts of our earthly existence, Life, Death, Time, Judgment, and the Love which glorifies all and triumphs over all. On these realities the imagination and the faith of the nineteenth century were concentrated. Beneath all the complex theories of a dogmatic Christianity man found these unquestionable facts in which it would rest and on which it could build lasting strength and wisdom. And in this realm of idea Watts gave the supreme expression of himself.

In *Love and Life* we see a human soul at its weakest and most helpless, being helped along the steep and difficult path of life's experience by the gentle touch of the strong hands of human divine Love. The perils of the abysses are all around. The night is dark, but the morning is breaking, and the protecting wings of the mighty helper, Love, shield the feeble form from the chasms behind, while the assuring voice and the strengthening

hands make the human power sufficient for the ascent before.

In Love and Death, Love is not at all the majestic figure just seen. It is a childish, all-too-human love, a little cupid love, weak and petulant, striving to bar the way of the great solemn Death from the House of Life in the background. The figure of Death is seen with bowed head, face concealed, quietly but solemnly pressing back the futile violence that would prevent his entrance. The painting of the back of the robed figure is most expressive of calm strength, resistless might, and of an essential kindliness. One is sure that if the face could be seen it would reveal the heart of Divine Love.

Death is represented as a gracious queen to whom all ranks and conditions of men pay their homage in The Court of Death, and Love in another painting is a strong, stalwart youth, skilled and competent to steer the frail bark of human destiny through roughest waters. It is not celestial, but human love which takes over the boat from the exhausted hands that are far spent at the oar, Love Steering the Bark of Humanity.

In Time, Death and Judgment, Time is just such another youth who bears the scythe of earthly fate usually regarded as borne by an aged man. Death is a once comely woman now in the last languor of life, and behind them both is the figure of Judgment in a scarlet robe, with one arm holding the scales over the head of Time and incidentally, yet with clear intention of the artist, hiding his own face. The transactions of Time upon the earth do not enable us to discern the true nature of human Judgment. But it is plain from the painting that the face if it were seen would be one of distinguished beauty.

The crowning picture of this series is that of Love

Triumphant over Time, Death and Judgment. Time, with its scythe broken lies in the grey of Death. Death itself lies dead. But one looks in vain for the form of Judgment, finding only a fragment of its scarlet robe. The idea the artist would convey is that Judgment has been taken up into the form of Love Triumphant. It always was an aspect of Love although strangely unsuspected of man. But now it is made manifest, for Love has come to its own triumphing over, not only Time and Death, but Judgment. On the very summit of aspiration and accomplishment, Love stands poised in an ecstasy of victory, head and hands and pinions outstretched towards the consummation of human experience and of divine purpose. The God that is Love is revealed in the all-surmounting light.

In alluring men to the heights of truth and nobility, Watts helped also to deliver them from the depths of falsehood and baseness. The age to which he belonged so completely spoke with many voices, breaths of Heaven and blasts of hell, and the whole power of this painter was given to the things that make for human peace and valor, truth and love. Sir Wyke Bayliss, in his *Five Great Painters*, places as a preface to his chapters on Watts these lines:

The World is vexed with an evil cry—
A coward cry—fit for an idle throng:
Hellas we know was sweet and Rome was strong;
We can but live a little while and die:
See how the darkness sweeps across our sky!
We live not in the age of Art or Song:
We think but are not sure that wrong is wrong:
O painter of Love and Life make this reply:
No puling pessimist reaches the highest height,
Heaven suffereth violence and is taken by force;
Life and Death follow each other in ordered course,
Moving together with Love to the triumph of Right:
For Love and Life and Death are one at their source
As colour is one when blended in perfect light.

The whole course of painting reveals its close affinities with the outward and inward progress of Christianity. It demonstrates that painting can and does respond to every new vision, every larger faithfulness of mankind, that it can and does minister to the finest and most enduring joy of life. If it can do this then it ought to do it. Not to attempt it is to fall below the true calling of an artist, while to pander to lower sensibilities and to scorn or mock the higher is to take the part of "procurer to the lords of hell."

The great fellowship of painters may be the priests of Beauty to man, delivering them from dull insensibility to the glory of the world, fascinating them into a sense of its all-pervading charm and wonder, lifting up the imagination to the greatness, the sacredness, the potential glory of life, opening up the heart towards that beauty which runs quick through the whole fabric of the universe, physical and spiritual, and to that common life of all creation which unites in one organism the lowliest instinct with the highest ethical obligation. For the sense of Beauty is vitally connected with the conviction of Truth, the impulse of service, the passion for virtue. Watts knew this and was faithful to his knowledge, and so he not only gathered up the best inspiration of the past, but he became a pioneer of that greater glory of painting which is to be. The one thing needful in all life and in all art is the true vision. Given that, Browning says:

How soon all worldly wrong would be repaired!
 I think how I should view the earth and skies
 And sea, when once again my brow was bared
 After thy healing, with such different eyes!
 O world as God has made it! All is beauty,
 And knowing this is love, and love is duty.
 What farther may be sought for or declared?

THE REVIEW

CURRENT THOUGHT AND ACTIVITY

THESE SENTENCES FROM AN ARTICLE BY ANDREW GILLIES, IN *The Christian Advocate*, need no comment, but they ought to have wide reading. It is only too true that real prayer, with the great majority of members of the churches, is an unknown exercise and a neglected resource. Think of what would happen to ourselves, to our families, to our church, to our communities, to our nation, to the world, if we prayed in the way described here:

“The trouble with most Christians today is not that they do not believe in prayer, but that they don’t really pray. Get a dozen members of the Church together anywhere and ask them how many believe in prayer. They all do, of course. But then ask them how many pray with regularity and real dead in earnest persistence. Not one in a hundred will dare lay claim to any such practice. That is why so many speak of ‘saying their prayers.’ As a matter of fact, with a vast multitude, that is as far as it goes. They do say them, regularly and briefly, but they do not put themselves into the prayers. Talk about wrestling with God until the break of day! It would be the height of exaggeration to call our so-called communion with God by any such athletic name, and if we did really go at it in any such way, the majority of us would be toppled over in the first fifteen minutes. When Jesus prayed in the Garden of Gethsemane, the record say that He sweat blood, so terrible was His intensity. Few of us can lay claim to becoming so in earnest in pleading with God that we sweat plain, ordinary perspiration. We ask and we receive it not, because we ask—too placidly.

“Furthermore, let it be understood that all of our modern assuming that our petition is granted because it has been uttered, and all of our fashionable self-suggestion can never be substituted for the old-fashioned pleading until the blessing is consciously received or a conviction of God’s attitude gained. I have read somewhere of some folks calling in the morning upon

a noted Scotch preacher and being told that they could not see him because he was in prayer and had not gotten 'access' yet. We of today hardly know what that means. But Florence, in the days of Savonarola, came to know, and the corrupt Church of the sixteenth century came to know before Luther had gotten through, and many others knew who were brought face to face with those terrible men of God who prayed until the desired power came. Psychology can explain the experience of those men all it chooses and talk about the field of consciousness until doomsday, but the fact remains that the men who have prayed until they had 'access' have been tremendous in bringing things to pass."

OUR PULPITS ARE DEALING FAR TOO LARGELY WITH GENERAL discussions about Christianity and vastly too little with personal applications of Christianity. Christian theology, ethics, sociology, and culture are large subjects, and each has its proper place; but if men are to be moved to do anything definite and effective for themselves and their kind, the beginning must be made in the appropriation of Christ's saving work by their individual hearts. If our civilization has any claim to be called Christian, that claim is justified only in proportion as there prevails the influence of those whose lives are actuated by faith in Christ and obedience to His commands.

The effect of this influence is shown in our laws. Writing in *The Christian Advocate* upon *The Crime Wave*, Benjamin F. Saxon thus refers to this point and indicates the source of hope for the civilization of the future:

"We make much of the law in our country, and this is right, but a law that is not in accord with the deep conviction of the majority will languish by the way. Take, for example, the Eighteenth Amendment. If New York city were not a part of the United States, just how many saloons would have been closed, even though there had been a city ordinance to that effect? Before any law can be successfully applied to the conduct of a body of people, whether that body be a city or a nation, there must first be a deep and wide groundwork of conviction. Law has not made our civilization; it is only its seal. We claim here that this civilization, which we call Christian, has been the result of a more or less general acceptance of the truths taught in the

Christian churches of this country. And these truths have been matters not only of intellectual consent, but also of heart concern. They have been preached and lived. If our social and political life is to maintain the high level to which this preaching and living has brought it, then men must be still found in our churches, advocating and spreading convictions that grip the heart, for this level is one that is sustained, not fixed. Here, too, lie the secret of social progress and the guarantee for the advancement of our civilization."

MANY PUBLIC ADDRESSES HAVE THE MERIT OF ENTERTAINING while putting the hearer in a serious and even eager frame of mind, but there they stop. He finds within himself the stirring of a vague desire for something better than he has been or done; but there is no specific goal set, no clear direction given to attain a definite end. Sermons of this character are frequently heard. The ideas are on a high plane, the illustrations are apt, the language is choice, and the delivery is excellent; the listener is raised into an exalted mood, but is left with no particular motive. The preacher ought always to have as clear and definite a purpose as the salesman has in presenting his goods. He fails if he does not move one to definite action. It is of small use to keep the congregation wide awake during the sermon, if their souls slumber on after it is finished.

A plea for "pointed sermons" is made by The Continent, and we pass on several of its most suggestive paragraphs. After calling attention to the fact that the purpose of the sermon is to induce action, the writer continues:

"Yet any attentive hearer of much preaching must realize that the average sermon of the day is a sort of film-picture succession of sparkling phrases—not prepared with any aim of producing a cumulative effect on the hearer's will, but framed mostly on the idea of pleasing the ear momentarily with each polished sentence.

"Of course, as is true of the pictures reeled off so rapidly in the 'movies,' this swift, tumbling current of pleasant words carried on a pleasing voice appeals immensely to modern audiences. Hundreds of preachers have a fine repute for eloquence in their communities when in actual fact they have scarcely left with their congregations one idea per sermon in years past.

"When, however, somebody comes by who knows that the fundamental test of a sermon is its efficiency in setting somebody to doing something, there naturally are heard certain bitter observations about the failure of the pulpit to accomplish its job.

"The recovery of authority in the American pulpit—the reestablishment of the sense of force radiating from and through preaching—can only come with a radical revision of the terms in which most ministers think of their preaching duty."

"The true ideal of the sermon is identical with the ideal of a lawyer's plea before a jury—assuming an honest lawyer with a just case.

"The lawyer has a jury to convince. The preacher has a congregation to persuade. Neither can waste time with decorations.

"More particularly neither can afford to think of the reputation he is going to make for himself. Every thought must go into getting the men to believe what he believes—and then act on it.

"Clearly enough, if there is going to be any success in such an aim, the preacher (forgetting the lawyer from now on) must have precisely in mind, from the first moment that he opens his lips, what effect he means to get in the conscience of his audience.

"And every word he utters should be framed with studious care to carry him nearer the conviction he is pledged to produce.

"He must needs use illustrations. But the illustrations must not be brought in to show off his own literary taste; they must be employed wholly with a view to building up in the minds of hearers a mental preparation for the conclusion he is approaching.

"He must frame epigrams. But not to adorn the path by which he saunters through his sermon period. The epigrams must all be nails driven in a sure place to hold the steps by which the congregation is being led to the climax.

"And at all costs, when the sermon is ended, absolute assurance must have been achieved that everybody of ordinary intelligence in the whole body of hearers sees, understands, and is prepared to remember the one big thought which that sermon aimed at."

DOCTRINE HAS A VITAL PLACE IN CHRISTIANITY. BELIEF MUST express itself clearly and forcibly if it expects to move men to accept it and to act upon it. But there is a large company of

good souls to whom doctrine would appear to be an object in itself. More than this, there are even some in whose minds the holding of a favorite doctrine would seem to be the one sufficient Christian achievement. They appear to think doctrine a sort of ticket for the trip across the sea, entitling them to comfortable accommodations and a season of leisure till the further shore appears. Rather, however, the peculiarity of the Christian voyage is that the traveler must both possess his ticket and work his passage.

One of the venerable doctrines held dear by hosts of believers is that of the premillennial return of our Lord. Yet some of its stoutest adherents greatly injure it by their misconception of its bearing on religious life and activity. They seem to think that effort to better things is useless until the Lord appears to destroy evil, and then, of course, effort will be needless. Writing in *The Watchman-Examiner*, as a Premillennialist, the late Dr. J. B. Gambrell, President of the Southern Baptist Convention, has made some very sensible remarks on this very point:

"It ought not to be thought a strange or a strained statement to say, with full confidence, that Paul and the other apostles likely knew as much about the Second Coming as any of us on either side, *Pre* or *Post*, though I will confess that they did not know anything like all that has been written on the subject, backwards and forwards. This, however, is dead certain: they went full length for every form of betterment known to our age. I mean, of course, they stood committed to the limit to helping humanity in every way possible. They did not prescribe all the modern ways, but they laid down the foundation principles. Let anyone read the Book of Romans from the twelfth chapter on and he will find social doctrine not equaled in modern books on sociology.

"Here is Paul's, let me say, rather, Christ's broad social commission: 'As you have opportunity, do good unto all men, especially to them who are of the household of faith.' This is Christianity in full fruitage. Will it do good to feed the starving? Feed them. Will it do good to help the old and needy? Help them. Will it do good to care for the sick? Build hospitals and care for them. Will it do good to educate the ignorant? Build schools and teach them. Will it do good to close saloons? Smash them. Will it do good to print and circulate

the truth? Do it. Will it do good to throw the moral influence of the Christian forces of America on the side of world peace? Do it in all the ways you can and keep on till the end is gained. Till Christianity expresses itself in terms of morality and universal right, it is stifled. Christians are the exponents of Jesus, and Christ's teachings and spirit constitute the hope of the world.

"If *Pres* insist on simply witnessing for Christ and sitting down with folded hands and letting things go their bad way, they will misrepresent a good doctrine. They will do more. They will misrepresent Christ and stultify his teachings. The same can be said of the *Posts*. Of course, in saying all this it is not even suggested that we are to run after every fool fad that comes along. We are to be sober-minded, never forgetting to do good and to communicate as we have opportunity."

NO MORE STRIKING AND IMPORTANT ARTICLES HAVE RECENTLY appeared in America than those written by Ex-secretary Lansing for the Saturday Evening Post upon The "Big Four" of the Peace Conference—M. Clemenceau, President Wilson, Mr. Lloyd George, and Signor Orlando. They have been widely studied, and commented on from all angles, but the chief impression one draws is that of the futility of hoping for stable results from decisions arrived at under the conditions Mr. Lansing has described. It would seem that the ruling spirit of the conference was national selfishness, regardless of the high ideals formally assented to by the master minds in that historic assemblage.

It is one thing for the representative of any government to seek to safeguard the interests of his own nation; it is quite another to ignore almost completely the just rights of other participating nations. Yet it would seem that this was done, and done with deliberation. In other words, that great conference, to which the world was looking for adjustments of its war-made problems on a more or less equitable and permanent basis, really lapsed into the age old struggle of conflicting ambitions, carried on under the equally old methods of diplomacy. This is seen in the treatment of the smaller nations represented, concerning which Mr. Lansing says at one point:

"Various delegations were accorded hearings before one or

the other of the councils and permitted to plead their cases, but in the deliberations at which the settlements were decided they were not given an opportunity to participate. If the interests of one of the countries unrepresented on the councils were in conflict with the interests or the policies of one of the five Powers, what chance had the small nation to obtain full justice? Then, too, the representatives of Serbia, Rumania, Greece and others of the lesser states which had been active belligerents in the war received practically the same treatment as the unofficial delegations of Armenians, Syrians and Zionists who appeared before the Council of Ten. Though the former represented independent states and had seats in the conference their national rights were determined without their assent by the principal delegates of the Great Powers, who assumed supreme authority and whose determinations were kept secret so far as was possible until the treaty was finally drafted.

"There is no doubt that the method adopted was essential to the practical control of the proceedings by the Great Powers, and that it also expedited the negotiations, but in my opinion the sacrifice of the principle of the equality of nations and of the fundamental right of every independent state, the little as well as the large, the weak as well as the powerful, to have a voice in the determination of its own destiny, was too great a price to pay for the advantages gained. The basic principle recognized in international intercourse prior to the war was that before the law all independent nations are equal. That principle has been seriously impaired if not entirely discredited by the proceedings at Paris, and this revival of the old doctrine that even in times of peace the strong shall rule has been so woven into the structure of the League of Nations that it will be a difficult task to resurrect the doctrine of equality and restore it to its place as the first maxim of international law, the fundamental principle of international relations. The hope for such restoration lies in giving first place to legal justice, applied through the medium of international courts, independent of any political or diplomatic international body which may be formed."

In the last article Mr. Lansing makes this significant comment, of peculiar interest to those who realize that all attempts to remake the world without the divine provision for recreating the human heart are useless:

"These incidents, with others which might be cited, are manifestations of the weak influence that abstract justice and the

desire for the common good exerted on the Great Powers, and of the impracticability of relying unreservedly on their support of joint action, through an international organization, which was in any way detrimental to their material interests. From the theoretical standpoint of the moral philosopher, good faith and a sense of justice are irresistible forces in the relations between nations, but practically—and we must look to the practical in the world of the present—selfishness is, and I fear will continue to be, the supreme impulse of nations in their dealings with one another until mankind is morally regenerated.”

FIELD MARSHALL EARL HAIG, COMMANDER OF THE BRITISH forces in France and Belgium during the latter part of the great war, has declared: “The Gospel of Christ is the world’s only social hope and the sole promise of world-peace.” And Professor William A. Curtis of the University of Edinburgh, has, in an article in *The Hibbert Journal*, called upon churches to take up the task—in which diplomacy has failed—of bringing in peace. Here are some of his earnest sentences:

“A new opportunity plainly offers itself to the Christian conscience and imagination, and a very solemn call is sounding. Men look to alliances of nations, to the League of Nations, to labor federations, to Socialist combinations, to bring in the political millennium of international peace. Have they not a right to look also to the Christian Churches, to the Church, incomparably the completest organization in the world, with the highest potentialities and the deepest obligations for the service of reconciliation?

“The problem is essentially a spiritual one. Not money, not force, not expediency, not even intelligence or humanity is an adequate instrument for the enterprise. Moral and spiritual persuasion alone will suffice. The horrors of war, the barbarity of war, the suicidal exhaustion of modern war between conscript nations, the costliness of war, the anachronistic folly of war—men may be persuaded of these features of the ghastly business and yet be impotent to save posterity from its renewal. Beyond and above these all too fleeting impressions and convictions, which spring up in the agony of each cruel crisis and anon are forgotten, to be relearned by each successive generation at an ever-increasing cost, the Christian spirit must be invoked, and its unique estimate of the value and purpose of the solidarity and sanctity of human life brought home to the hearts of men.”

SOUTH AMERICA SEEMS DESTINED FROM NOW ON TO COMMAND a growing attention on the part of her neighbor continent to the north. Both commerce and religion are studying the conditions and possibilities there as they have not done for a long time, if ever before. The excerpt below, from *The Christian Century*, gives a glimpse of the South American situation and needs in Christian work. The writer very truly remarks that the spirit of coming Christian work there will depend on the young people who are to undertake the task. It is of first importance, then, that they be Christians in the very highest sense, to begin with, and that they be also chosen with due regard to those gifts of intellect and character which we call personality. Sound theological views are absolutely essential, but, held by persons of narrow vision and limited capacity to deal with human affairs, are not sufficient. On the other hand, brilliant gifts with a mere evangelical veneer, will never bring South America to know her Lord.

"In many South American lands there has been so little Protestant work that the approach of the evangelical bodies in this generation under the leadership of the Committee on Cooperation in South America is practically a new approach. The churches are gradually reaching the point where they no longer insist upon such sectarian cognomens as Congregational, Methodist, Baptist or Disciples, but are willing to be known simply as 'gospel' churches, if we may translate freely the title coming into common use. The spirit of the new mission enterprises will depend upon the young people who are being chosen for the new task. The young people who volunteer for the field today are almost invariably of the unsectarian type of mind. South America is to have such a chance religiously as has never before come to any section of the world. The results to be achieved are of the very greatest importance to the human race. A whole continent has been wallowing in materialism and skepticism. Great national and industrial enterprises have been halted for lack of common ideals and of adequate ethical foundations. When the revival of religion comes to South America, the world will have a chance to see what evangelical religion can accomplish when it works in a catholic and yet modern spirit."

JUST WHAT MAY BE THE FATE OF THE SMITH-TOWNER FEDERAL education bill, by the time these lines are read, cannot now be fore-

cast. It is at present having the cordial and vigorous support of Protestantism generally, chambers of commerce, civic organizations, women's clubs, and other organizations, while educators are overwhelming for it. Such a measure should enable the country to take a great stride forward in public education as a national institution, and in preparing for the obligations of American citizenship the hosts of people among us who are of foreign blood but who are coming to have a vast influence upon our affairs. It has met, however, the determined opposition of the Roman Church. Speaking on this point, The Baptist says:

"Signs multiply that the Knights of Columbus are to be active in politics, especially in lobbying for or against measures which are approved or disapproved by the Roman Catholic priesthood.

"An instance of this may be seen in the reported statement of Supreme Knight James A. Flaherty that a nation-wide protest is being organized against the Smith-Towner education bill. This bill provides for a federal department of education and appropriates \$100,000,000 for the promotion of educational activities in the various states. Of the total, \$7,500,000 would be used in a fight against illiteracy and a like sum would be spent for the Americanization of foreign-born residents; \$15,000,000 is set aside for a federal program for training teachers and \$20,000,000 for health education.

"Mr. Flaherty asserts that the bill is an attempt to introduce politics into education and finally into religion, constituting in the latter phase a menace to the parochial school system of the Roman Catholic Church. * * *

"In answer Senator Smith of Georgia asserts that the only opposition to the bill comes from certain organizations within the Roman Catholic Church. 'This bill,' he says, 'seeks only to Americanize aliens resident in this country, to secure teachers for rural schools, and to properly safeguard the health of school children.'

"The fact that there is almost unanimous approval of the bill on the part of educators all over the country, that the various states see in it no attempt on the part of the federal government to assume functions which do not properly belong there, and that the aims set forth are admittedly excellent, has long before this convinced most of us that the bill should pass. The purpose is not to lessen democracy in education but to increase

real democracy. Its intent is to give American children everywhere something like equality of opportunity in education, to see to it that the scholar in the little country school stands nearer on a level in this regard with his cousin who has all the advantages of the big city school. In the past there has been a ridiculous disparity in this regard and remedy can only come through some federal legislation such as is proposed. The further purpose to give illiterates in this country a greater opportunity can be opposed only by those who in some way find illiteracy or inability to speak the English language an advantage to their organization.

"The words, 'a menace to the parochial school system,' touch the heart of the opposition. But we do not believe that intelligent Catholics wish to admit that educational standards in their schools are not now or cannot be made high enough to conform to any standards which may grow out of such a federal experiment."

HOWEVER THE VARIOUS LEGISLATURES DEAL WITH THE BILLS referred to in the following item from *The Christian Century*, the fact that such measures are introduced into state legislatures only proves anew that "eternal vigilance is the price of liberty." The freedom of the press is one of the most precious inheritances from the founders of the republic, and patriotic Americans of every creed must be alert to guard it against insidious as well as open attacks if they hope to retain it as an effective principle of American life.

"A bill has been introduced into the state legislature of New York making it a prison offense for any one 'to print, paint, carve, hew, mark, stamp or stain anything in derogation of any religious denomination, sect or order, or any race or member thereof, in whole or in part.' This bill may sound absurd but it is being introduced in many legislatures over the country, and may be introduced before Congress. It is openly charged that this bill has the support of Roman Catholic leaders. Such newspapers as the *Menace* have doubtless provoked the legislation. To pass the bill, however, would be to muzzle the press and the platform in a way abhorrent to American ideas. Canon Chase has spoken on the bill before committee and said: 'I wish to speak of this bill from the standpoint of a preacher and a reformer. I can well understand myself or many preachers of my acquaint-

ance in the course of their work arousing the antagonism of other religious denominations and people of other races. If this bill were law, under such circumstances I would be put to the expense of defending myself, which I could not afford. This bill would stop the mouths of the clergy.’”

COLLEGIATE EDUCATION IS NOT ONLY BECOMING BURDENSOME on account of the increasing mass of things to be studied, but the cost in time and money is to-day a most serious problem with bright and ambitious young people who can spare comparatively little of either before they are obliged to enter active life. One of the things that is adding to the financial demands is found in the changing life of the student world. The social and recreational sides of college life call for outlays unknown to former student generations. The students as a class must bear their share of the blame for this, and hence upon them rests considerable responsibility for its remedy. A story is current of a student who not long since refused a Rhodes scholarship because the allowance of \$1,500 which it carried was not enough. The Northwestern Christian Advocate was moved by the case to this comment:

“One trait the present-day student has developed is extravagance. He graduates with the simple life fairly eradicated by a score of money-demanding activities that would have made his father stand aghast. The average student of today spends more needlessly than his father’s entire yearly outlay at college. Automobiles, taxis, dinners, dances, clothes, athletics, and so forth, pile up the total rapidly. Though colleges are scattered so generously over the country, it is to be doubted if the chances of obtaining an education today are any more pronounced than in the past generation.”

THE LIQUOR FORCES WOULD USE THE MEDICAL PROFESSION AS an instrument to weaken the efforts to make the prohibition amendment effective. When the Attorney General, under the last administration, ruled that physicians might prescribe wine and beer for medical purposes, the way was opened for the easy violation of the spirit if not the letter of the law. The cartoonists and funny paragraphers were quick to see the possibilities

of such a decision, and long lines of waiting applicants for prescriptions were anticipated.

But apparently the medical profession does not unanimously regard any such latitude in applying the law as necessary. A statement concerning malt liquors has been drawn up and was signed by one hundred and four of the leading physicians and surgeons in the United States. They include professors in such medical schools as those of the University of Pennsylvania, Yale University, Columbia University, Johns Hopkins University, Harvard University, and the University of Michigan. In short, over fifty hospitals and medical schools throughout twenty states, are represented. In addition, the signers include the medical adviser of the Bureau of War Risk Insurance, the medical director of the Life Extension Institute, and a member of the Rockefeller Institute for Medical Research. Here is the statement referred to:

"To Whom it May Concern: The undersigned physicians of the United States desire to place on record their conviction that the manufacture and sale of beer and other malt liquors for medicinal purposes should not be permitted. Malt liquors never have been listed in the United States Pharmacopœia as official medicinal remedies. They serve no medical purpose which can not be satisfactorily met in other ways, and that without the danger of cultivating the beverage use of an alcoholic liquor."

THERE IS ALWAYS ENOUGH NEWS OF SIN AND CRIME, BUT WE have never had more of it, and probably never so much, as during recent months. The morning papers would on some days almost make it appear that human nature was devoting itself chiefly to murder, robbery, and the procuring of divorces on highly sensational grounds. Decent people resent the daily grist of such material, but there is vastly more to the matter than its offensiveness to good taste which is so well brought out by the clipping below, from The Christian Herald.

The trouble is, such "news" is dangerous through its suggestiveness to imaginative and morbid natures, as well as depressing and sordid. There is always a great amount of

criminal motive and thought that awaits some concrete example to take form; and the number and variety of the day's evil deeds recounted by the press furnish for every sort of crime just the suggestion needed to turn thought unto action. But, on the score of the offense such newspaper stories give to good taste, *The Christian Herald* says:

"Murder and divorce are legitimate items of news and the press is justified in reporting them.

"But it ought to be done in the right proportion. There are, of course, many consumers and taxpayers who want all the ghastly details of murders and filthy suggestions of divorce cases to be served up with the breakfast bacon and eggs and coffee, in the morning, but there are also a good many others who are very tired of the emphasis laid on the details of human sin and sordidness. Why should my morning uplift sheet regale me for two or three weeks with a murder committed in Baraboo or San Diego, when I live in Portland, Oregon, or dish up for my breakfast the salacious bits that go with divorce in high (or low) life in New York when my residence is in Skagway, Alaska?

"Human sin ought to be reported as the Bible reports it, giving the cause, and pointing the remedy and making the human transgression abhorrent instead of fascinating. David's murder of Uriah the Hittite and his stealing of Uriah's wife are all told in what would be about three inches in a daily paper, but the effect of it on him and the results as brought out by the prophet Nathan take up a whole page in David's after life.

"Yes, report sin, gentlemen of the press, but give it to us by the stickful not the page full."

THERE IS IN EXISTENCE A WORLD ASSOCIATION FOR ADULT EDUCATION, with an international council, and having as its president Dr. Masaryk, President of Czecho-Slovakia. It is predicted that we will some day hear more of it. Doubtless to-day the adult portion of the world is too largely engrossed in finding ways to provide food, clothing, and shelter to pay much attention to its neglected education. However, the expression of its purpose, by Dr. Zimmern, professor of international policies in Aberystwyth, gives occasion to reflect upon the melancholy state of minds that face old age with no capacity to appreciate the

higher and finer things of life and of the soul. Dr. Zimmern says:

"The purpose of the World Association for Adult Education is to dispel the melancholy belief that grown men and women have nothing left to learn, and to diffuse throughout all countries, and in every section of society, the sense of wonder and curiosity, and the gift of mutual sympathy and companionship which add so much to the meaning of life.

"It pursues this purpose of seeking to establish contact between all those, whoever and wherever they be, who hold fast to the belief that the true purpose of education, for young and old, is the understanding and enjoyment of life, and that the uneducated man is not he who cannot read or write or count or spell, but he who walks unseeing and unhappy, unaccompanied and unhappy, through the busy streets and glorious open spaces of life's infinite pilgrimage."

ASSUMING THE MORAL HONESTY OF THINKERS, THERE IS PERHAPS no enemy of truth so subtle and strong as what we include in our word prejudice. It is almost impossible to think of any controverted subject with deep interest without finding ourselves leaning to this or that side before all the evidence is in or all the arguments are heard. Moreover, when we are sure about the general righteousness of our position or our cause, we are apt to overlook the principle that justice is still demanded in dealing with the other side.

Now, one of the factors in creating bias or, more accurately, in preventing a true perspective, is the occupation we habitually follow, or our usual mental environment. One of the points most to be emphasized in education is cultivation of open-mindedness, capacity to re-focus the mental vision, to wait for necessary data before trying to solve the problem.

In his Commencement address at the University of Pennsylvania, President Ernest M. Hopkins of Dartmouth College, in answering his own question, "Is man to be the master of the civilization which he has created, or is he its victim?" made some very searching remarks concerning things that hamper truth. Here are three great influences he names as adverse to truth, with his comments on each:

"There are, among others, several great influences to-day which hamper that accentuated spirit of truth which Allen Upward in 'The New World' called 'Verihood,' in which is included the whole import of the phrase 'the truth, the whole truth, and nothing but the truth.' These influences can be largely included in a threefold classification:

"(a) Insufficiency of mentality, or over-professionalization of point of view.

"(b) Inertia of mentality or closed mindedness.

"(c) False emphasis of mentality or propaganda.

"Concerning over-professionalization, I am coming to wonder more and more about the whole problem of world organization. What is it that we are trying to accomplish? And for what does all the intricacy of organization exist? Certainly not for its own self-perpetuation. But do we always remember that these smaller spheres of specialized interest have been created for the quicker and more effectual rounding out of the great unit of life as a whole? What is it that we are trying to do? What is the point of our extreme solicitude for the code and the technique of our particular activity in life? To what does the extreme specialization in intellectual effort no less than in industry point? What is the object of constantly increasing the speed with which we vibrate within our given orbits?

"Just as long as men look at the things they do as ends in themselves they will lack the perspective which will make the work they do most vital in the long run to the world's affairs. We all know lawyers who are more interested in the intricacies of the law than in securing justice. There are doctors, perhaps, who see in preventive medicine a danger to their practice. And the minister is not half rare enough who is more interested in the complicated questions of theology than he is in carrying conviction in regard to the living God. And in the business world the great indictment has been that its men have been more interested personally in acquisitiveness than in adding to the economic wealth of the world.

"If the university puts itself into a position where it is more interested in producing education pleasing to itself than in furnishing an education which will be of service to the world at large, the university is foregoing its great virtue. It is losing all that it is putting in, except in so far as it gets out of it satisfaction for itself.

"In regard to mental inertia, the favorite figure of the

philosophers for all times with respect to close-mindedness has been blindness. William James wrote one of his greatest essays on 'A Certain Blindness in Human Beings.' But the particular figure in regard to blindness which seems to me perhaps most important of all is the statement of Seneca in regard to his wife's food, who was blind, in which Seneca said that the tragedy of the girl's blindness was not that she was blind, but the consequence that because of her blindness she thought all the world was black. This is the evil of close-mindedness, that men ascribe to all things outside the range of their interests the same qualities with which they view those things within it. Too often thus they become subject to the great condemnation of which Swedenborg spoke when he said that the great curse of those who knew the truth and did it not was that they lose the ability to know the truth—a bit of philosophy which it is needful for most of us to carry over into the spheres of our especial thinking and our especial activities.

"And as for false emphasis, the spirit of propaganda has never, of course, been absent from the world. Yet the explanation of its prevalence at the present time seems to me to lie largely in the artificiality and extraneousness of the habit of war and its customs, recently imposed of necessity upon every detail of human life.

"However unsavory the odor of the reflection now, apart from the exigencies of the struggle, the fact remains that breeding of morale in the people for war involved, in the censorship, the suppression of truth as well as of falsehood; and in the policy of propaganda involved the enthronement of part truths and emotional appeals above complete truth and the dictates of reason. But now that war is passed the spirit of propaganda still remains in the reluctance with which there is returned to an impatient people the ancient right of access to knowledge of the truth, the right of free assembly and the right of freedom of speech. Meanwhile the hesitancy with which these are returned breeds in large groups vague suspicion and acrimonious distrust of that which is published as truth, and which actually is true, so that on all sides we hear the query whether we are being indulged with that which is considered good for us or with that which constitutes the facts. Thus we impair validity of truth and open the door and give opportunity for authority which is not justly theirs to be ascribed to falsehood and deceit."

A VERSION OF THE BIBLE HAS BEEN PUBLISHED IN ITALY WHICH has apparently the characteristics to make it endure. The translator, Dr. Luzzi, was the Italian associate editor of *The Bible Magazine*, the predecessor of *THE BIBLICAL REVIEW*. It is not surprising that the Scriptures prove a point of fraternal contact when read by devout men of unreconciled branches of the church, as is indicated by the lines below, from *The Congregationalist*. Reconciliation is to be founded on a spiritual rather than on an institutional basis, and nothing makes for this so powerfully as the thoughtful reading of the Scriptures:

“It is pleasant to get testimony from Signor V. Alberto Costabel, the Waldensian pastor and leader now in this country, of the growth among the Roman Catholic laity of Italy of a tolerant and appreciative attitude toward Protestantism. Not all the friendliness engendered from standing shoulder to shoulder during the war is disappearing now that officers and men are resuming their former ecclesiastical relationships in their home cities and towns. To be sure, elements in the ancient hostility remain, as evidenced by the Pope’s recent banning of the Y. M. C. A. On the other hand, a recent translation of the Bible by Dr. Giovanni Luzzi, which Signor Costabel says is the best Italian version now extant, has won the approval of many Roman Catholic priests and former chaplains, some of whom have written letters expressing the wish that copies of the new rendering could have supplanted some of the low literature which found altogether too much circulation in the trenches. As in this country, so in Italy, hope lies in the leavening influence of open-minded and forward-looking Roman Catholic laymen upon the church and its hierarchy. Some wealthy Catholics have contributed of late to the support of the Waldensian undertakings. The sturdy little flock which dates from 1165 and numbers today forty thousand members is itself raising today a considerable portion of its budget, and only asks aid from America to help provide for the younger generation some of the essentials upon which the church today must rely in order to make its ministrations effective.”

REQUESTS FOR LETTERS OF RECOMMENDATION ARE A NUISANCE in many instances, and pastors have their full share of them. People who have proved themselves of little or no worth to any-

body do not hesitate to apply for a letter to assist them in getting a job or a hearing in some matter or other. Often they are persons of the pastor's congregation, and naturally he does not want to offend them. However, he should remember that he owes fully as much to the one who is to read the letter and may be guided by it as he owes to the person to whom it is given. It is better, where possible, to write directly to a prospective employer or any one whose interest is to be solicited, rather than to give a possibly irresponsible person a general endorsement to use at random.

Above all things such letters should be truthful. It is better to offend an unworthy man than to write a false commendation that may victimize a worthy one. The preacher who is known as firmly refusing to give his approval where it has not been earned wins the respect of those who have been deceived and annoyed by this sort of thing so often that they have come to regard such letters with contempt. The Continent has this plain comment on a recent notable case:

"The crazed professor, Holmes Beckwith, who killed the dean of his faculty in Syracuse University, had taught in four colleges previously and had had trouble in every one. In two institutions he had planned to murder men against whom he had a grudge. Yet he brought to Syracuse, when he was engaged there by the dean who was later his victim, excellent recommendations from every institution in which he had been teaching. Men who would scorn to lie in any other form or any other circumstance, will write recommendations for men they know to be either incompetent or troublesome, and count it a virtue to be so magnanimous. If it were strictly understood that the signer of a letter of recommendation would be held responsible, materially and morally, for all the harm done by the man he recommended, recommendations would be a great sight harder to obtain, and the value of the letters of that sort, when they were written, would go up several hundred per cent."

DESPITE CERTAIN CRITICISMS THAT WERE MADE OF THE CONDUCT of the Young Men's Christian Association in the Great War, it has survived that ordeal and is moving ahead in its various activities with its accustomed vigor. Naturally the Association

and its friends have been taking a good bit of satisfaction from the remarks of Gen. John J. Pershing at the annual dinner of the International Committee of the Young Men's Christian Association, held May 10 last in New York. General Pershing was the guest of honor, and his official position, since as well as during the war, gives special weight to his words. Here are two excerpts from his address which refer especially to the criticisms referred to:

"It was in the World War that we came in closest touch with the organization. Your representatives were already in the field when our advance troops reached France. They were ready and anxious to be of every possible service. Supported by your patriotic membership here at home and under the leadership of that able administrator, Mr. Carter, the organization began to expand at once to meet our needs. We all had our hands very full in those trying days. The army had to be organized, and a great general staff had to be built up to handle the multitude of details as to plans of operations, supply and transportation. It was in the midst of these preparations that I called up Mr. Carter and asked the Y. M. C. A. to take charge of the army canteens to follow our troops. He responded promptly and entered upon the work as a duty."

The speaker referred to the difficulties growing out of the transportation problem and the increasing personnel and said further:

"All these things were a tremendous handicap, and when its work came to be compared with that of other welfare organizations operating with far less responsibility and covering only special areas, there arose some unjust criticism of which other organizations too often took advantage. But as a matter of fact, this feature of the work of the Y. M. C. A. deserves great praise, and I should like to express here in this presence my deep appreciation of the results obtained.

"In the field of education, athletics and recreation after the armistice the Y. M. C. A. took the lead. Due largely to its efforts, our men were given opportunities for improvement, travel, and entertainment that aided us materially in upholding the high standards of conduct always maintained in our forces abroad.

"Finally, I wish to express the belief that this Association will continue to grow in usefulness to humanity, and will early become a universally recognized force in our national life against which the powers of evil may not prevail."

BOOKS

THE BOOK OF JOB¹

The publishers have done their part to make this a most attractive book. The cover showing the stars and the crescent of the moon in the blue field, the quaint frontispiece illustrating in truly medieval style the dawn of creation, "when the morning stars sang together and all the sons of God shouted for joy," the well-arranged title page partly in red ink, the excellent paper and print and the broad margins, all combine to predispose the reader in favor of the book. The proof-reading was well done, for we have found no misprints in the entire volume. Furthermore, the style of the author is not only readable but pleasing.

While scholarly, as one would expect the book to be from the pen of the author of the best presentation of the Civilization of Babylonia and Assyria which has yet appeared, not to mention many other works, it is not technical, and any intelligent Bible reader can appreciate all or nearly all that the book contains. The pages are not cumbered with learned discussions and references to the works of other scholars. These are properly relegated to footnotes. The author has greatly enhanced the interest of his work by occasional quotations from non-theological writers and by comparison with classic authors.

About half of the volume is devoted to questions which come under the head of "Introduction." The titles of the chapters in this part indicate the scope of the work: I. The Folktale of Job and the Book of Job; II. The Three Strata in the Book of Job; III. Changes and Additions within the Original Book of Job; IV. How a Skeptical Book was Transformed into a Bulwark of Orthodoxy; V. The Book of Job as Philosophy and

¹The Book of Job. Its Origin, Growth and Interpretation, by Morris Jastrow, Jr., Ph.D., LL.D. Philadelphia and London, 1920. P. 369.

Literature. He says: "If we take the book as it stands in our ordinary Bible translations, there is no escape from the conclusion that Job is a powerful argument for the maintenance of Jewish orthodoxy of post-exilic days, but the fatal objection to the conclusion is that we cannot take the book as it stands" (pp. 29-30). He finds two Jobs, the patient Job of the prologue (2:10, 21) and the impatient Job of the speeches (3:3, 11-12; 7:11, 15-16; 9:20-23) (pp. 39-41), two contradictory conceptions of the three friends and of God (pp. 41-46). These differences he attributes to the contrast between the original folk-tale of Job and his friends and the later philosophical discussion. He believes in the collective and anonymous authorship of Job, as of nearly all the books of the Old Testament.

"The purpose of the Symposium," which Dr. Jastrow makes originally chapters 3-21, then 3-27, chapters 29-31 being a supplement and chapter 28 a later insertion (see note, p. 30), "is not to elaborate the story, but to illuminate the religious problem which may, in other words, be briefly defined as the search for the reason of suffering and evil in a world created by a supposedly merciful, just and loving Creator" (pp. 32-33). The approximate date of the Symposium was 400 B. C., in his opinion, because the subject and ethical point of view resemble those of Ezekiel, Isaiah 40-66, Zephaniah, and Zechariah (pp. 35-36). He thinks that chapter 26:5-14 belongs with the brief third speech of Bildad, and that 27:7-23 and 30:2-8 are parts of the missing third speech of Zophar, which later editors put into the mouth of Job to vindicate his orthodoxy. The beautiful "Search for Wisdom" in chapter 28 he regards as totally irrelevant to the problem of the book and from the hand of a late commentator.

The same orthodox purpose led to the addition of the speeches of Job in chapters 29-31, the speeches of Elihu, and considerable parts of the alleged four appendices. He calls chapters 38-41, with the omission of 40:1-5, a collection of eight nature poems. Dr. Jastrow lays great stress on the fact that Origen says the Septuagint text of Job was one-sixth shorter than the Hebrew text and that the version in the Sahidic dialect

of Coptic, made from the Septuagint and discovered at Rome in 1883, is one-sixth shorter. Chiefly from this he concludes that "there was no fixed original as late as the second century B. C. when the oldest of these translations, commonly known as the Septuagint, was made" (p. 93). He is equally radical in textual criticism. In the foreword he states:

"There are not ten consecutive verses in the symposium between Job and his friends or in the speeches of Elihu or in the magnificent closing chapters placed as speeches in the mouth of Yahweh, the text of which can be regarded as correct" (p. 9). The emendations which he makes are occasionally with the authority of the Septuagint, but in many cases they are with no authority at all except his own subjective imagination. He finds many words, phrases, and sentences which he thinks were later additions to the text. Some of these he suspects because they make the lines too long, others because their thought does not fit into the context, and others still because they reveal the purpose of their authors to make the book orthodox in the Jewish sense. Originally, according to Dr. Jastrow, it was a skeptical composition because it questioned the fundamental axiom of the Hebrew prophets, "that the government of the universe rests on justice" (p. 26). "Throughout the Symposium * * * there is a consistent rebellious spirit" (p. 152). It is not surprising to read his statement that Job is not a drama because it has no inherent unity (p. 175).

It is impossible in the brief space of a review to answer all these theories. Indeed, we feel that it is not necessary to answer them. The burden of proof rests on the man who advances such theories, and we affirm confidently that he has not made out his case. His affirmations are mostly subjective, without external evidence, many of them necessitated by the exigencies of his own theory. After all, the strongest evidence that the Book of Job is a literary unit is the fact of its systematic, logical, dramatic arrangement. Its unity could not have been attained by the process of accretion which Dr. Jastrow proposes. It is quite probable that the book was based upon an older story which was handed down orally for centuries; but there is no good

reason to doubt that this story contained all the essential elements which the author introduced into the book. The poetic form of the speeches was his work, although the arguments were old. The writer who finds a contradiction between the patient Job of the prologue and the impatient Job of the symposium, who regards the earlier form of the book as skeptical because Job questions "that the government of the universe rests on justice," is amazingly lacking in a knowledge of human nature. Did he never hear of a man who was patient under suffering for a time, but at last became impatient when some new bitterness was added to his cup? Did he never hear of a man who under the stress of trial said things which in calmer moments he did not believe and of which he repented later?

The Book of Job in its evident unity is true to life, and each part fits into its proper place. If there is some wandering in Job's later argument it is not surprising when we remember the suffering he endured. The brevity of Bildad's third speech and the entire absence of a third speech of Zophar are due to their lack of ideas, which shows itself in their earlier speeches. These omissions heighten Job's triumph over his friends. The speeches of Elihu belong where they are, for on the one hand they correct the friends and in a measure Job, and on the other they lead up to the incomparable speech of Jehovah from the storm. The latter speech, although it does not discuss the problem of Job directly, nevertheless gives the best possible solution by impressing upon Job his own littleness and the infinite powers and wisdom of the Creator. To omit any part of Job is to destroy its perfection. The relation of the Septuagint text to the Hebrew is one of the most difficult matters for Old Testament scholarship. We may safely remark, however, that the careless transmission of the Septuagint and the extremely careful transmission of the Hebrew, at least since the second century of our era, should make us slow to correct the Hebrew by a comparison with the Septuagint, except in a very few cases. Furthermore it should not be forgotten that nearly five centuries elapsed between the completion of the Septuagint and the oldest manuscript of it which we possess. If the Septuagint text

of Job was one-sixth shorter than the Hebrew text in Origen's day it does not follow that this was true when the translation was made.

Before speaking briefly of the translation we wish to express our agreement with Dr. Jastrow's statement that, although dramatic, Job is not a drama. "The drama," he says, "is foreign to the ancient Hebrew spirit. Nor is it encountered in the old civilization of the East" (p. 176). We also quote his statement concerning the possible influence of Zoroastrianism on Job: "Beyond, however, the assumption that the spread of Zoroastrianism helped to focus the dilemma, and led to the further development of Satan from a semi-independent being in the Book of Job and in the prophecies of Zechariah into a wilful opponent of God as he appears in the full fledged doctrine of an independent tempter and as the cause of bringing sin into the world, we are hardly justified in going" (p. 183).

The translation is furnished with notes which are scholarly and often illuminating, but cannot be called a commentary. Many of them relate to the changes in the text to which reference has been made. The rendering itself has the virtue of originality and freshness. We are rather shocked by the reading in Job 6:6, "Is there any taste in halamuth-juice?" where we have been accustomed to read, "the white of an egg," and the margin of our Revised Version has, "the juice of purslain." On the other hand the reading, "How can a man win a suit against God" (Job 9:4), is better than, "How can man be just with God?" even if it is not quite so literal. We think he has also improved the translation of the important passage, 9:32-33:

"For He is not a man as I am that I could answer Him,
Come, let us go to court together,
There is no arbiter betwixt us,
To lay his hands on both of us."

The reading, "Quacks all of you," in 13:4 is peculiarly happy. On the other hand we cannot commend his conjectural emendation in 16:19, "On high my thoughts are my intercessors," which is one of several renderings which he borrows from

the recent translation of the Jewish Publication Society. Even more fanciful is the translation of the great words in 19:25-26:

"Then I would know that my defender will arise
Even though he arise in the distant future
Only under my skin is this indited
And within my flesh do I see these [words]."

He spoils the grand statement of 26:14 by omitting, "the thunder of His might who can grasp," which he calls "a misplaced gloss," "an exclamation of some pious reader."

We are glad that the changes in the Search for Wisdom (chapter 28) and in the speeches from the storm (chapters 38-39) are few, although he puts 38:1-3 in brackets as a later insertion.

The entire volume lacks deep spiritual apprehension of the profound religious truths of the Book of Job and in particular its true place in the Bible. In closing our review we would express our adherence to the views of Franz Delitzsch written long ago: "The real contents of the book of Job is the mystery of the Cross: the Cross is the solution of the enigma of every cross; and the book of Job is a prophecy of this final solution."

JOHN H. RAVEN.

THE CHRISTIAN PREACHER²

The distinguished Principal of New College, London, has added to the series known as The International Theological Library this able and well written work. It is, in many ways, a distinct and worthy contribution to the literature of the history and science of homiletics. It is intended for men already in the ministry rather than for theological students, "for the minister desiring to be helped to make the best of his calling as a preacher" (p. viii).

His omission of "as formidable an array of footnotes, references, and lists of books as has been offered in other volumes of

²The Christian Preacher, by Alfred Ernest Garvie, M.A., D.D., New York, 1921. Pp. XXVII + 490.

the series," his failure to write "for the scholar delighting in the minutiae of the history and the literature of the subject," come from "his deliberate intention to write a book that would be read from cover to cover by preachers, who might be alarmed by any display of learning" (p. viii).

The double purpose dominates the plan of the book. And thereby (as in all modesty we venture to think) the author is led into the mistake of attempting to cover too much ground. As a History of Preaching, the section of two hundred and fifty pages devoted to that subject is very inadequate. As a treatise on the science and art of preaching, the still more scanty space allotted to the discussion of the preacher's office and function and work, is even more inadequate. But the author hoped through his historical survey to "give every Christian preacher a higher sense of the dignity, blessedness, and responsibility of his vocation" (p. ix); and in "his own independent contribution to Homiletics," in the second and third division, he desires to "communicate to preachers his own enthusiasm for his calling," to "hand over to others some of the results of his own experience," and to face "the present situation for the Christian pulpit," with its many perplexities and difficulties, frankly and fully so as to prove helpful to many and to help and encourage preachers to preach better (pp. ix, x).

The author has succeeded in producing a readable and stimulating book. One is interested as he dips into the sermons of the great preachers from the first to the nineteenth century and gives us specimens of their method and style. He puts them in several groups: (1) Apostles, Prophets and Teachers—of the first century; (2) Apologists and Fathers—Justin Martyr to Augustine; (3) Priest, Monk, and Friar—Patrick and Columba to Aquinas and Tauler; (4) Reformers and Dogmatists—Luther and Calvin, Knox and Latimer; (5) Anglican and Puritan—Hooker to Hugh Blair; (6) Orators and Courtiers—the Reformed and Roman Catholic pulpits in France; (7) Pietists, Rationalists and Meditators—such men as Spener and Zollikofer and Krummacher; (8) Evangelists and Missionaries—from Wesley to Moody, from Carey to Paton; and, finally, (9)

The Repairers of the Breach, as Dr. Garvie calls those who recognized the fact or the danger of a breach "between the old beliefs and the new knowledge." These he classes as conservative, progressive, and mediating. He places Newman, Liddon, and Spurgeon in the first class; Robertson, Beecher, Joseph Parker, Martineau, the Pulsfords, and the Cairds in the second class; and Phillips Brooks, Farrar, Maclaren, Dale, Fairbairn, Hughes, and Horne in the third class.

It strikes us that, finely as this part of the work has been done, judiciously as selections have been made, and strongly as the spirit and motive of true preaching are pressed by mean of these historic exponents, it was a capital mistake to allow more than half of the book to this review of preachers and preaching through the centuries. Or else it was an error to introduce a treatment of the character, contents, and plan of the sermon.

This will become more clear, perhaps, if we indicate the contents of Part II, entitled, *The Credentials, Qualifications and Functions of the Preacher*. This covers some seventy pages. It treats the preacher as apostle, prophet, scribe, scholar, sage, seer, saint, priest, preacher, teacher, pastor, and evangelist. It gives a strong, fine, well balanced appraisal of the preacher's character and office. Although one might take exception to certain details, yet the lofty estimate of the minister's calling cannot fail to stir noble enthusiasm and earnest purpose. If this section had been expounded and somewhat modified so as to adjust it more nicely to the preceding section on *The History of Preaching*, we would have had a strong and impressive treatment of the Christian preacher, historical and ideal. And the last section, Part III, would have been omitted as irrelevant and unnecessary.

Or the author might have omitted the historical section entirely and expanded Part II on the office of the preacher and Part III, on *The Preparation and the Production of the Sermon*, and knit them together somewhat more closely. Then we should have had a strong book on the workman and his art. Either of these plans would have given to the church a greater book than the volume as now constructed, admirable as it is.

Part III. covers the character, text, contents, arrangement, composition, and delivery of the sermon. Opinions will differ; but we are most impressed by the passages on reasoning and on composition. Every student should read the chapter on composition and put its suggestions into practice, while saturating his mind with its ideals.

The author's discussion of various forms of argument contains some slips in reasoning. His superficial view of the Fatherhood of God, and his suggestion that the doctrine of eternal punishment is to be rejected because inconsistent with that truth (p. 402f.) are specimens of loose thinking. It is but fair to say that the author warns against too great confidence in such deductive reasoning. He does not, however, seem to see or to say that the syllogism which would express his argument has an unproved major premise and an irrelevant minor premise.

Suggestive footnotes and a fairly good bibliography add to the value of the work. It is a book to make one feel what the author says in closing his Preface (p. x): "No discovery has been made in human thought and life which need alter the conviction that the Gospel is the power and the wisdom of God unto the salvation of all that believe, and that accordingly there is no worthier calling for any man than to be a Christian preacher."

WILLIAM HOGE MARQUESS.

THE PROBLEM OF THE PENTATEUCH³

It would seem to be an almost hopeless undertaking to make a discussion of the origin, date, and authorship of ancient books interesting, in any other way than as a presentation of facts which are of interest to specialists. Dr. Kyle has succeeded in doing this by preserving throughout the earlier part of his discussion, particularly, the original form into which his notes fell as the outcome of a series of investigations. In spite of long columns of tabulated passages (see p. 38 f. *et passim*) which

³ The Problem of the Pentateuch, by Melvin Grove Kyle, Oberlin, Ohio, 1920. Pp. XXII + 289.

look dry and hopeless, the book unfolds like a story, revealing a definite plot with successive climaxes and a denouement. This unexpected element in a discussion marked throughout by detail, technicality, and concentrated specialism makes it unusual and fascinating.

I read, not long ago, an unsigned review of this book, a thing in itself intolerable, for, whatever may be said about leading articles, a review in which a man sets forth his ideas of another man's work, which is put forth in the open and signed by the author's name, ought not to be anonymous. It is akin to shooting from ambush a foe who walks boldly forth where the whole world can see him. The aforesaid review was of the slashing type, not only severe in its reflections but bitter in tone. It seemed to me an *ex parte* diatribe and a fine example of the *odium scholasticum*. I was particularly offended, though I hold no brief either for Dr. Kyle or his views, by the use made of manifestly typographical errors, to discredit the author's fairness and scholarship.

As a fellow sufferer before now with Dr. Kyle, I wish that some method could be devised to bring publishers or printers to book for errors which are quite apt to be counted against the author. Reviewers, at any rate, should be careful to discriminate in such a way that errors which have reached the final pages of a book in spite of having been corrected time and again by the author may not be used against him. One reader of a book of mine which suffered severely by this typographical malaise told me that he had taken pains to go through the entire list of mistakes and had proved to his own complete satisfaction that they were printer's errors.

Whether one agrees with Dr. Kyle's views or not, his method of procedure, his *intent* at any rate, whether altogether successful or not, is scientific. He says: "I have, at the outset, no theory to present, but only facts that I have discovered" (p. xviii).

I do not propose to deal with the results of Dr. Kyle's investigations—that may come later—but simply to point out the significance of his method. And first under this head is to be

stated his acknowledgement that the Pentateuch presents a problem with which Biblical science is bound, conscientiously and faithfully, to deal.

A second mark of distinction in this book is its author's refusal to admit that the problem has already been solved. He will not accept what are usually termed the "assured results of scholarship" as having been thoroughly established in the chair of infallible authority. Between the dogmatism which asserts that there is no problem and the dogmatism which affirms that the problem has been solved, I refuse to make a choice and still am interested in the work of investigation. So evidently is Dr. Kyle.

A third point of distinction in Dr. Kyle's book is that, in order to follow his argument, we must, whether we like it or not, go over the Biblical material again. The book cannot be studied, or even intelligently read, except possibly for review (*verbum sap.*), without opening the Old Testament afresh. A veteran and incomparably able student of the New Testament not long since exhorted a younger critic, who had been publishing critical works on the New Testament with great rapidity, to stop reading books about the New Testament for ten years and study the New Testament itself. There is something in me that ratifies that advice without further argument. Dr. Kyle's book is valuable for this if for nothing else; it must be studied with Old Testament in hand.

Another and very important point in the author's method is that he starts out with a review of the Pentateuch as it has come down to us. This, too, is scientific procedure. The author is correct when he says: "It is impossible to make a new and original investigation of any book, unless the author's presentation of his material be accepted, at least tentatively, as a starting point" (p. xix). This is true when the author is one man who is solely or in the main responsible for the literary production you are studying, or a syndicate promoted and organized by a redactor.

The book is divided into ten chapters, preceded by an intro-

duction which states in a general way the method and intent of the book. The ten chapters are records of nine cycles or movements of investigation into the contents and structure of the Pentateuch, beginning with the terms used in the law codes and ending with the manner and time of the composition of the Pentateuch.

These nine investigations are supplemented by a tenth in which the objections which might be or are urged against his views are traversed. It is interesting to note that the prevalent documentary theory is not reached by Dr. Kyle until his fourth investigation.

It is impressive, also, to note that the thesis which is the crux of the entire discussion is laid down just at this point. Dr. Kyle's contention is not that he directly refutes the documentary theory, but that he presents undeniable facts which "afford equally as good and complete explanation of the literary phenomena of Form, Style and Vocabulary in the Pentateuch as does the Documentary Theory" (p. 143). He claims, in addition, that his explanation of the literary phenomena of the Pentateuch is free from "the suppositional elements, as unknown authors and unmentioned documents," with which the current critical view is so heavily laden.

In brief, Dr. Kyle's contention is that an analysis of the contents of the Pentateuch according to the kinds and uses of laws, together with the historical and explanatory elements attached to them, coincides almost exactly with the analysis into the documents J E P D. In other words, the literary phenomena of the Pentateuch can be explained by reference to the normal classification of its contents, as it stands. The diagram opposite page 140 shows how remarkable this coincidence is. If Dr. Kyle's contention is maintained, we can explain the structure and style of the Pentateuch without recourse to a divisive and otherwise objectionable hypothesis. It remains to be seen, of course, how Dr. Kyle's hypothesis stands the test of criticism and further investigation. It is at least novel and challenging.

All that I have said about Dr. Kyle's book and the credit I

have given it would be true and deserved whether or not his theory or conclusion stands or falls, whether or not he has made a single new discovery. He has gone at it in the right way, he has produced an interesting book, and he has issued a challenge to current views which its adherents would do well carefully to heed.

I think, however, that the careful and discriminating reader will find in the book several items that are new in the sense of having been previously overlooked. I shall not spoil sport by suggesting what they are. May the reader enjoy following Dr. Kyle's investigations as much as the reviewer has already done.

LOUIS MATTHEWS SWEET.